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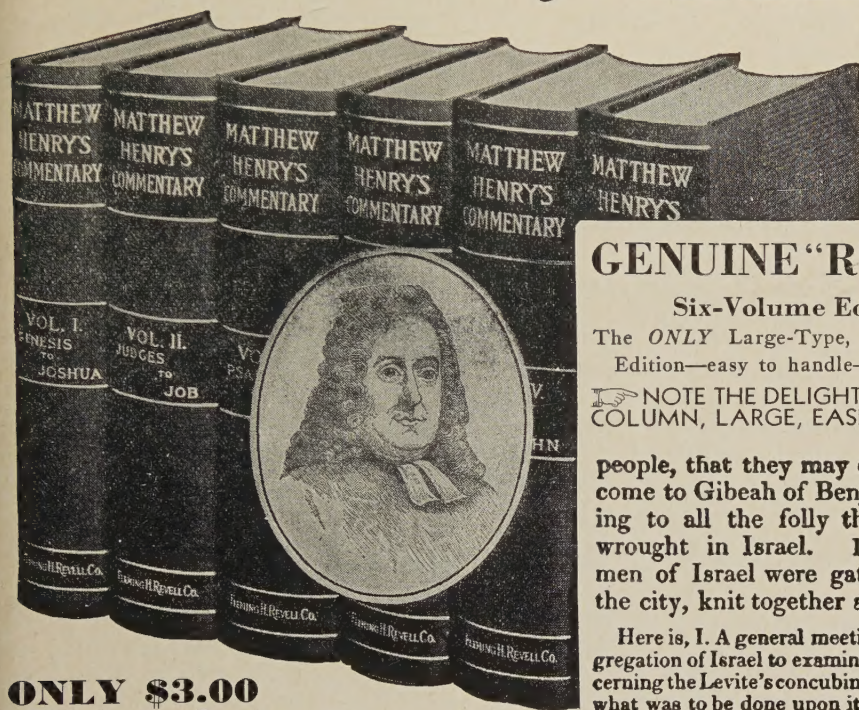
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people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel. 11 So all the men of Israel were gathered against the city, knit together as one man.

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# The EXPOSITOR and HOMILETIC REVIEW

The Minister's Journal of Parish Methods

## GUNSAULUS, GREATHEART

• JOHN ANDREW HOLMES, D. D.

[ *A Great Preacher Beloved  
Among Christians* ]

LITERALLY thousands of young men were befriended by Frank W. Gunsaulus. I was only one of that multitude; was not of the circle of his intimate friends; was never once in his home; yet he bound me to him with cords of affection. At every meeting with him I beheld an additional theophany of the spirit which shone forth from his heart, and my soul glows as I write of him now.

The first lecture ticket I ever bought admitted me as a lad of thirteen to hear Gunsaulus on Savonarola. I can still see him plainly on that lecture platform. I can even recall one step which the lecturer took, which seemed to shake the earth, so mightily did he impress his youngest listener. I can understand how in introducing him a chairman was once led to say, "We shall now hear a lecture on Gunsaulus by Dr. Savonarola," for though I left the village "opera house" that night convinced that Savonarola was a great man, I had no doubt that Gunsaulus was greater. I wanted to go forward and tell him so, but stood too profoundly in awe of him. A decade and a half later I heard the same man again on the same subject.

I was lecturing at the Salem Chautauqua in the Lincoln region of Illinois. For such obscure speakers a place was made at the 11 o'clock hour, while the high-priced orators were held in reserve until the crowds had arrived. I still hesitated to approach the great man, but felt that since I also was now a minister and was even speaking from the same platform, I might be pardoned for scraping acquaintance and having a bit of conversation with him. This I would attempt as soon as he had rested a little while from his effort. I was almost ready to go over the top in this venture when a knock was heard on my door. The famous man had actually beaten me to it. I could not have been more surprised if one of the Apostles had presented himself at my door.

Unlike many men in the public eye, Gunsaulus did not seem to be unduly impressed with himself. He related none of the exploits which he had accomplished, but preferred to magnify the young stranger. Where had the boy lived? What had he done? What were

his aptitudes and aspirations? As Gunsaulus talked, my heart went out to him and was no longer timid. I poured out all my hopes to him, and he listened and counseled like a mother. It was a great expression of a great heart. In his last public utterance he said that he wished most to be remembered as a shepherd of souls. We think of him as a preacher to the multitudes, but that afternoon leads me to believe that like the first Christian preacher to great crowds he was at his best with an audience of one.

Whatever he may have heard about my poor morning effort, he earnestly advised me to quit lecturing before I became an addict like himself. He spoke of the value of concentrating on preaching. "Find a great mother vein of preaching," he advised, "and give your whole life to mining it." As for himself, he must go on lecturing for the sake of the causes to which he stood committed, but he declared, "I wish that I had always confined myself to my pulpit." "However," he said, "if you must go on lecturing, make a lecture on Michelangelo. There is a man who, like Jerome Savonarola, needs to be burned into the American mind."

In a moment the afternoon was gone. Dr. Gunsaulus had remained in my room two hours. We went together to his train. "When you come to Chicago, come and see me," he said.

Several years elapsed before I again came east from California, when, of course, I went to Armour Institute to call on him. I met him in the hall as he was hurrying along with a tense expression on his face, and stammered, "Do—do you have any time to spare this morning?" Of course he did not recognize me, but answered, "I never have any time to spare! I wish I could buy some time!"

"That is what I expected," I replied. "I thought you wouldn't have any time. When at Salem several years ago you invited me to call on you if I ever got to Chicago, I told you that you were doing three men's work and that you would have no time to waste on me!"

"Why, bless you," said he. "I have all the time there is going. Come in."

But, of course, he really was always driven for time. "I am preparing for preaching all the



time," he once said. He lectured very frequently, at times almost constantly, travelling all summer long to speak throughout the Middle West and beyond in Chautauqua tents which resembled steam baths. He wrote more than a dozen volumes of poems, essays, biography and fiction. From his thirties onward he was President of Armour Institute of Technology. He was deeply interested in the Chicago Art Institute, one of whose halls was named for him and to which he gave two important art collections. He was always making himself indispensable to the life of the city which he loved, of which he was probably the first citizen, and concerning which he said when he was called to the pulpit of Plymouth Church, Brooklyn, "My roots reach so deep into the soil of Chicago that if I pulled them up I should bleed to death." Need we wonder that whatever he chanced to be doing he might suddenly hear the voice of the Spirit calling him to attend to something else which could not wait?

I recall two instances of this. After he had delivered a lecture at Long Beach, California, I went up to the platform to speak to him. "Take lunch with me tomorrow at my hotel," he said. The next twenty-four hours I took advantage of every opportunity to air the fact that I was scheduled to lunch with so great a man. The hour came and I was there early. So was another young man, who said that he had an appointment to talk with the Doctor before lunch. We waited an hour and a half, but Gunsaulus did not arrive. The matter was never referred to again. Something had come up which drove the lunch from his mind.

Another time he came to my town to speak at the University and again he invited me to his hotel, this time for dinner. We synchronized better than on the former occasion, for he was with me till we had had soup. Then he was informed that he was wanted on the telephone. He hurried out, and I did not see him again until the lecture. As far as I know, he may never have had time for a full meal in his life!

I still have a sheaf of letters from him, one of which resembles that dinner. All there is to it is these words:

"Dear Friend:—I shall be glad to see you when you can come—"

Below this his secretary writes:

"Dr. Gunsaulus was interrupted in the dictation of this letter and was called away before finishing same."

Another letter in my collection shows how much he could say in a few words. It reads:

"Dear Friend—Bless you for your letter. I am sending it to my mother."

That was all. Often his letters were as brief as telegrams.

Once Dr. Gunsaulus told me that from the time he first met Phillips Brooks he had never accepted a call to a pastorate unless his great friend advised him to do so. Almost a decade afterward I recalled that statement to his attention, saying that likewise I did not want to change pastorates without his own advice. "But," I went on, "I am now able to give you the name of the place about which I solicit your favorable counsel." And I added, "The people there need the same sort of advice." His reply was as follows:

"Dear Friend:—As you desire, I 'advise you favorably.' I was there the other day and had a chance to say a word."

I can imagine what a generous word that was, for he did not stint his praise of his friends. One would have thought from what he said that they were all Gunsauluses.

When I received a call to a certain church, I hastened to tell him about it. Immediately he said, "I will preach your installation sermon." Several times he attempted to settle on a date when he might do so, but for a long time something always got in the way. Either his physician would forbid the circuitous journey which was required to fit the engagement into his program, or he would have a lecture date which seemed to conflict. Once he wrote, "You see, I must keep out of the way of this Frank W. Gunsaulus, lecturer." Another time he wrote:

"I cannot come before my lecture date in December. You know I have to earn just so much money for the causes in which I am interested and am not expecting longer to put anything by for myself."

At length he was able to speak in my church, and I invited him to spend the night with me. To this he replied:

"Thank you, very much, but I must go to a hotel. I am lame, and I have to have some one wait on me with whom I am not embarrassed. I should be exceedingly sorry to hand you a quarter for putting on my shoes!"

This letter hints at how blithely he carried on through suffering. He had agonized in the affliction which shortened one of his legs. He went to Vienna for surgical help but vainly. For many years sciatic pain was never absent from him. Frequently he endured paroxysms of it. It wrote its indelible signature on his countenance. But Gunsaulus knew that no man is fully trained for the ministry until he has taken a stiff course in trouble, and from his sickbed he wrote these words:

"I care not that the furnace fire of pain  
Laps round and round my life and burns away;  
I only care to know that not in vain  
The fierce heats touch me throughout night  
and day.



# THE SECOND MILE

• ERNEST BURTON SMITH

IT'S that "second mile" that's the hardest. In this day of crowding opportunity the phrase, "good enough," has been scrapped together with obsolete machinery and methods. Efficiency is no longer sufficiency. And the modern pastor or laymen cannot rest upon the laurels won last year, last month, or even yesterday.

Jesus evidently had in mind the needs of the present day when He said as recorded in Matt. 5:41, "And whosoever will compel thee to go a mile, go with him twain." In the present age a man to be eminently successful in Christian living *must* go that second mile. For him there is no choice. Necessity is laid upon him.

Each life has numberless opportunities for extending the service and courtesy that may be called "going the second mile." Each field of Christian endeavor is a bit of plastic clay awaiting the hand of the worker to form it into a symmetrical thing of beauty and service. And that second mile adds the finishing touches; smooths off the rough edges; and blends beauty, grace, and distinction.

As a concrete illustration of this idea the writer, some time ago, drove up to a filling station for gasoline. The attendant, after supplying our needs, produced from somewhere a bit of chamois and neatly wiped away a filmy mist that had gathered on the windshield. A little thing, you say? Perhaps so. Yet the memory and appreciation of one man taking a moment of his time to do something for which he was not paid has lingered in our hearts ever since.

Yet, we may see these things occurring each day if our eyes are but open to the good things of life. For instance, a restaurant owner in a certain city recently voluntarily gave his helpers a substantial increase in salary because, as he declared, their loyalty and service merited the action. A transportation agent gave detailed information concerning vacation facilities for a point which could be reached only over a competing line. Again, one insurance salesman often advises prospective clients to secure policies in companies other than the one he represents simply because such client's individual needs seem to indicate the advisability of that course.

In consideration of this factor so important in modern living, this story would hardly be complete without referring to Uncle John. While that is not his real name it will suffice for present purposes.

[ *For the Christian there is no choice.  
He goes the second mile.* ]

Years ago, when Uncle John was still a young man, he dedicated his life to travelling that second mile. Living as he did, in a section of the country where educational advantages were quite meager, the memory of his own hard-won knowledge inspired a passion in his soul to establish a school where boys who were in circumstances similar to those of his own boyhood might obtain an education.

Prayer and persistent work soon made manifest the dream that was in the great, generous heart of Uncle John. The school became an established fact. Its modest but roomy buildings set high on a hill overlooking a beautiful river were a monument to one man's faith, integrity, and perseverance. Soon, others caught a gleam of the great vision and asked that they, too, might have a part in the magnificent enterprise.

Students came from every corner of the land rejoicing in the door of opportunity that had been opened to them. Others wrote that they, too, would like to come but could not because they did not have even the modest amount required.

The soul of Uncle John was troubled. The unwritten appeal in these letters touched him deeply. He went into conference with the All-Knowing and there in that little room, the destiny of many men, thousands of them then unborn, was worked out. Uncle John emerged a radiant, happy man. It had been revealed to him just how he might go that second mile.

A farm consisting of something over two hundred acres was acquired and a herd of pure-bred cows was started. Uncle John was then ready to place his proposition before the boys who were unable to finance their way through school.

Briefly the plan was this: The boys were to spend their summer months in helping, either in the dairy or on the farm every inch of which was under intensive cultivation. During the school term each one was required, also, to spend a maximum of three hours each day at some certain task about the farm. In return for these services they were to receive their school expenses which included tuition, board, lodging, laundry, etc. Everyone was given an equal chance. In fact, no boy who went to Uncle John and proved himself worthy was denied the opportunity of securing an education.

But even with the school established and running smoothly all was not plain sailing for



Uncle John. Matters of moment required quick decision and, often, heavy sacrifice. Disputes arose between students. Through it all Uncle John never wavered. He had learned perfectly how to go that second mile.

Then one night in Januray—right in the middle of the school term—the principal buildings of the establishment were burned to the ground!

It was a sorrowful group of students and teachers that gathered about the ruins of their hopes and ambitions. The talk was in subdued voices. This, then, was to be the end. There was no money with which to erect new buildings. Their beautiful dream was shattered!

But was it? Into the midst of the gathering came the firm footsteps of one long accustomed to going that second mile. He gazed for a long moment on the charred timbers and then, raising his eyes toward heaven, he said in a voice clear and unwavering, "Boys, school will open here the first of next September. Be sure to be here!"

And it did. Housed now in handsome brick buildings the school sends forth each year its quota of men trained to walk that second mile with others as Uncle John so often walked it with them.

Recently the writer sat and listened to one of these boys as he talked to a class of high school graduates and, although Uncle John has long since passed from the scene of his earthly endeavor, it seemed that in spirit he was still walking the second mile with those who listened to the message that evening.

For the real joy of service lies in that added endeavor. Its satisfaction outweighs its fatigue. To the people of Christ's time, when walking was the popular mode of travel and the road often rough and stony, the hardship of carrying out the Savior's work was readily realized. Doubtless, too, the present-day application of the principle calls for more or less sacrifice. Were this not true the effort required to apply the teaching to our daily lives would be hardly worthwhile.

## "WHEN YE PRAY"

• J. E. JENKINSON, England

THERE are many angles from which we can study the Lord's Prayer, and most of them are fruitful. Perhaps one of the most suggestive ways that we can look upon it is from the social point of view. This is a mode of interpretation which we can carry through in every part of it, and in every phrase. "Our Father which art in heaven," is a confession of the brotherhood of man. This means no less than that coolies and schoolmasters, tram drivers and millionaires, common seamen and University graduates, American whites and negroes are brothers—and still brothers whether they recognize the family bond or not. The woman of sin is sister to the saint, and did he but realize it, her shame is his shame. When in the circle of our own little families there is one who brings the good name of the house into disrepute then all alike feel shamed: for is it not their father, sister, brother, or mother who has done this disgraceful thing? So should we feel regarding the downfall of a brother man: he has disgraced the human family, and we are all in a measure responsible for his sin. This clause drives deep into our criminal selfishness. The vice and misery of the sweater's den are the reproach of the wealthy philanthropist. When a man's gold is red with the blood of the

[ *Prayer from a Social point of view.* ]

sweater's victims he well deserves the curt stinging reminder which the Gibeonites gave to David when he would smooth things down with gold and silver. There are wrongs which cannot be settled in that simple way. The rabid Nordic with his talk of "Color bars" had better read this clause again. "Our Father." It is the Father of all mankind who is meant: the father of men of every nation, Who cares for them, their little ones, and even—amazing thought—their very cattle.

"Hallowed be thy name." There is no place else where we can make that name hallowed than on earth. Doubtless it is hallowed sufficiently in heaven. It is sufficient for us that we must help to make that name hallowed in humanity, for that is where we find it. Practically, we can make it hallowed, first, by living, in the words of the old German mystics, as though we ourselves were God. This is a hard saying indeed. It is not too hard, otherwise Jesus would not have told us to be as cities set on a hill that other men might see our good works, and glorify our Father Who is in heaven. He would not have told us to be perfect as our Heavenly Father is perfect. It is possible, but possible only by the Grace of God, and by the power of His Holy Spirit.



Then, further, we must honor man as God. There is a saying of Jesus which is recorded for us in the writings of Clement of Alexandria which is to the point: "Thou hast seen thy brother; thou hast seen thy God." This saying becomes true for us when we recall that indeed we have seen God in humanity. We have seen God in the Man Christ Jesus. We see there Divinity in its fullness: we have yet to see divinity disguised beneath the frailties of normal humanity. Yet with proper humility even this should be possible. God made man in his own image, and even if the stamp be bent, battered, and defaced, it can yet be traced out if we look carefully and lovingly enough. Once let us realize this last truth, and we see that the defacing of the image is the defaming of God's name. If man is dishonored, then God's name is unhallowed. Since in the soul of every man there burns the heavenly spark to treat the meanest man apart from God is a sort of profanity.

It is said that when John Kett led his rebellion in Norfolk, some envoy came from the court to negotiate with him, and spoke of Kett's followers as serfs. Kett's answer is worth remembering. "Call no man serf who was redeemed by the precious bloodshedding of Jesus Christ."

"Thy Kingdom come." What is this but the socialism of heaven brought down to earth?

The Kingdom is the reign of God supreme. It is the fellowship of the angels wrought out in humanity. Such was the vision of the Jewish apocalyptic writers. They saw the New Jerusalem descend from heaven, and rear its dazzling towers amidst the glories of the natural world. That strange mystical poet, Blake, saw this in its modern setting, when he spoke of the New Jerusalem set up in England's green and pleasant land. Dimly seen by the seers of later Judaism; more clearly apprehended by the prophet of Patmos, the vision seems to have faded somewhat in these modern days. We must recover it. The key to world history is none other than the coming of this Kingdom of God.

The attempt to realize it in human relationships has ever been hard. It has often led to the stake and the thumb screw; in these modern days to heartbreak. Arnold Toynbee, that great pioneer in the work of economic and social reform, went down among the working men with his high idealism, and when they laughed him to scorn, he broke his sensitive, loving heart, and died. His has not been the only broken heart amongst the workers for the Kingdom. It is the price that has always to be paid for loving too well. It is also the way the Master Himself trod.

"Thy will be done, in heaven, so on earth." The will of God is that all things should work

together for good: even as they do now work amongst them that love God. One characteristic note of heaven is harmony. The angels are one in adoration, one in praise, one in obedience to the heavenly King. We pray that this harmony shall come down to earth. The angel song for scattered humanity is still, "Peace on earth to men of good will." It is still but that good will which is lacking. War in the household, war in the state, and war between nations will only cease when that good will among men is forthcoming. The one great obstacle to good will is simply selfishness; and wherever self asserts itself against God's will there we find discord—there, if anywhere on earth, is hell.

There are divine regulations for social relationships. There is for instance the need for common politeness and courtesy. The need to act to one another as gentlemen, "In honor preferring one another." God has a purpose concerning the management of business and industry. On the one hand He wills the payment of adequate wages for services rendered, and the making of decent and sanitary conditions for the workers: on the other He wills perfection of workmanship, and loyalty to the employer. There must, in short, be honesty in business relationships on both sides. The principle goes deeper. It condemns all sharp practice, all trickery, all victimization of small firms by larger. Outside of business the principle extends to all the actions of our lives. On the street, in the tram car, in the train, in the Church, on the playing field, everywhere where men meet men the same good will must be manifested. Fair play, sportsmanship, straightness, truthfulness, agreeableness, the charm of conversation, and, last but not least, the will to stand down, to admit another's point of view, to give way in little matters, all these little amenities of life, so often disregarded, are embraced under the head of the will of God done on earth as in heaven. In the words of the late Dr. Hastings, "To put anything outside God is practical atheism."

"Give us this day our daily bread," is a prayer for the famine areas: a prayer for the unutterably poor: for the destitute. When we pray for the needful bread of life for ourselves we link ourselves with them. We can go further and say that we not only pray for them, but pray that we may help them to get what is needful. To pray this petition today, and tomorrow to try to corner wheat, is worse than Phariseism at its worst. To pray this unselfishly is to go out into the highways and hedges and invite the unfortunates to share our repast. Not at least to try is a ghastly, horrible hypocrisy.

"Forgive us our debts as we forgive our debtors." Surely we cannot say this at all



unless we *have* forgiven our debtors. "First be reconciled to thy brother, and then come and offer thy gift," said Jesus. We must forgive our debtors, not only in material things, but also in the greater debts: in the sins which have been done against us. As we pray this phrase we promise to forgive—nay, more, we assume that we have already forgiven. But to forgive is desperately hard. It is more than saying words outwardly; more than acting as if the wrong had never been; it is literally attaining that attitude of mind which feels as if it had never been. It is taking up the old association as if it had never been broken off. This involves that, after facing the enormity of another's sin, we voluntarily take that sin upon ourselves as if it were our own; and, in our heart's agony wipe it out; burn it up and consume it utterly in the holy flame of our own suffering. In the last analysis to forgive our debtors is to pay their debts. The New Testament is silent regarding the cost to the Father involved in forgiving the prodigal son. There was no need to labor that point. Every father who has had a son to forgive, who has felt the shame and anguish of love spurned, and family pride crucified, knows what the cruel cost of such forgiveness is. Every husband who has to take back an erring wife to his arms can vouch for the agony which made Hosea a prophet. It was out of the crucible of a love repudiated, and a trust betrayed, that the true metal of prophethood was born. The martyrdom may, as in that case, breed character and an insight wellnigh divine, but the cost is incalculable. To forgive is perhaps the hardest task of the kingdom, when there is something really big to forgive.

Lastly, in the phrase, "Bring us not into temptation, but deliver us from the evil one," we have again to universalize the petition. Surely we must mean, not deliver me only, but the whole race of man. We mean deliver the drunkard from his weakness; the drug fiend from his obsession; the wanton from his lusts;

the criminal from the chains of crime: we mean save the children from vile environments—which will, in course of time, drag them down into the mire of criminal association; save the financially pressed from putting their hand into the till; deliver the artist from degrading his art for mere gain; the journalist from selling his principles for a livelihood; we ask that men and women be saved from evil in all its forms and all its manifold relationships: from evil social, evil political, evil economic. If the principle is one, its manifestations are many, and the clause is all inclusive. The men of the last century have seen improvement of conditions in all the spheres of Satan's activity. The hand of the deliverer has indeed been the hand of God, but the instrument which that hand has directed have been human men and women. Slavery has practically disappeared under men of the stamp of Wilberforce; devoted social reformers have improved prison conditions; child welfare has come to life through the love of selfless women; factory conditions have taken a turn for the better in consequence of the voices of men and women of conscience and insight. It is God's method of delivering us from evil. He gives us a "concern," as our Quaker friends say, to His own elect and uses them as crusaders against the multitudinous forces of the evil one. "God," says Dr. Herron, "is ever crying out to men out of the depth of His fatherly heart, where the cross eternally is, to be delivered from the shame, the heartache, and the punishment of the evil that is devouring the life of his children. God is praying to me to deliver him from the evil of the world."

To pray the Lord's prayer, then is, to recognize oneself to the service of our brother men; it is to realize anew the bonds of union in the human family; it is to stand, side by side, with Our Master, Christ, in His saving and uplifting labors, and, by the Grace of God, to stand in the foremost ranks of the army of the righteous.

## THE MINISTER AS PHYSICIAN

• GERALD KENNEDY, Ph. D.

TO call or not to call, that is the question,—at least so far as many a young minister is concerned. What attitude should one take towards that thing called "pastoral calling?" Is there any essential virtue in being able to report four hundred calls at the close of the year? What does it accomplish in the

life of individuals and of the church? If it is necessary, what should be the aim of the minister who recognizes its necessity? Or may be something that a modern world has overgrown, like the revivalists' emotional orgies?

No doubt, there are a good many times when people sought to come to the min-

¶ *Pastoral work: A real challenge to the Physician of Souls.*



ister. But no matter how punctual a man may be in keeping office hours, and no matter how gracious the invitation to the people, there are many whom the minister can never meet in a pastoral relationship, unless he goes to them. Are we to say then, "Very well, though it is to be regretted, let it be thus?" I think not. Such a spirit is hardly in harmony with Jesus who "came to seek and save that which was lost." The alternative, then, seems to be fairly clear: if a man feels that he is called to be not only a preacher, but a pastor as well, he must make a good many calls, whether he enjoys it or not.

Yet rightly do many of us object to becoming afternoon socialites. There is something degrading to the minister to make him an afternoon caller, if the call is merely the passing of the time of day. Men who work will rightly look down upon a profession that spends nearly half its time in simply "visiting." Not that it is not hard work, but it is work that fails to yield results in relation to the energy put forth. The whole thing tends to become too trivial for a man who sees himself as a builder of the Kingdom of God. If people will not come to church unless their vanity is tickled by the minister "calling" on them every so often, then the church must try to get along without such weak brethren. For the minister ought to be too busy for such nonsense, even if he were willing to be victimized by it.

We are faced then, with this challenge: We must recognize calling as an important part of the job, but we must lift it to a level that will justify it when measured by the highest standards of the highest profession given to men, and when measured by the results obtained in the enriching of human personality. That this most certainly was done by Jesus, will not be questioned. There was never a thing that hinted at triviality in his personal relationships. It would follow then, that if we could recapture the fundamental viewpoint which moulded all his contacts with men, we would have found the thing for which we search. The following is not new, but it may take on new validity when applied to our specific problem.

That there is a difference between what the new psychology calls "moral disease," and what religion terms "sin," will scarcely be denied. But it is not necessary for us to go into a long and exhausting discussion of the matter. We may safely assume, as a working hypothesis at least, that the people whom we ministers would help, may be regarded as sick personalities. The man who is a deliberate sinner, is seldom met, and when encountered can be readily recognized. Jeremiah in sorrowing over the tragedy of Judah, saw his people as ill and in need of healing. "Is there

no balm in Gilead?" he writes, "is there no physician there? Why then is not the health of the daughter of my people recovered?" (8:22) The Synoptics report Jesus as saying, "They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners." (Mk. 2:17.) And running all through the account of Jesus' personal relationships, there is to be seen his assumption that he is a physician, administering to sick souls. That is why he wastes no time in denunciation of the harlots, the publicans, and the sinners. That is why an unbalanced stress upon sin, laid there by later Christianity, is so notably lacking in the Gospels. Even in his denunciation of the Pharisees, there is to be seen an attempt to tear open the festering sore of insincerity, that the wound may be freed of its poison and be healed. Jesus was not beating them futilely over the head with hard words.

Now let us apply this to the problem at hand. If the minister goes out to spend an afternoon in calling, without any particular idea of what he is trying to do, he will most likely find himself wasting much time in trivial conversation and the discussion of matters that are secondary. He may call on Mrs. Jones because her husband is one of the big contributors to the church, and he feels that he must make them feel that they are not less than one of the favored few. Perhaps his motives are not nearly so mercenary or so well defined as this. He just calls because that is part of what people expect of the minister. But he is not doing anything that could not just as well be done by someone else. In other words, his personal relationships with his people have no uniqueness. He makes no contribution because he is a minister of religion.

But suppose the minister comes to regard himself as a healer of sick souls—a physician of the spirit! Will that change this part of his work? Will it lift it to a higher level? Will it make it more fruitful? It will do all of that. Instead of the calling being a drudgery and a triviality done under compulsion, it becomes a privilege and a challenge. Here are three examples taken at random from a New England parish.

1. Mrs. S. was an old lady who was physically unable to attend church. She lived alone with her bachelor son. She was formerly very active in church affairs but had become lonely because she felt there was nothing in the church that needed her. The first thing to do, was to describe all the activities of the church. She was made to see and understand all the objectives for which we were working, the triumphs, the failures. She shared with the minister some of her experiences with certain people which threw light on one of the



present difficulties. She was asked to pray for the accomplishment of certain objectives towards which the church was working. A new dimension was added to her life. She was part of it all again—she was needed.

2. Mr. C. was a rabid fundamentalist. He had said that the church was not longer Christian because it had yielded to certain liberal doctrines. His antagonism was akin to hatred. He was in danger of being shunned by his neighbors as a crack-brained fanatic. He needed to be made to realize that his differences in theology were more matters of statement than of ultimate idea. The hatred was looked upon in the light of love. The church was pictured as an institution of myriad theological concepts, but of one fundamental motive. That some of the bitterness was dispelled, was evident by an apology a week later, for some of the un-Christian things that had been said.

3. Miss K. was a woman of about forty years of age. Since her mother's death a year previous, she had withdrawn from nearly all

social activities. She had approached a nervous breakdown, and more like a young child than a woman, seemed unable to throw off her dependency. This was obviously a case where stringent methods were needed. Her attitude was revealed as one of selfishness. The heroism of others facing more tragic situations than hers, was tactfully referred to. Finally, she was shown where her refusal to be active in the church, was hindering its work.

One would not dare to claim that these lives were completely healed. Nor may one expect to see tangible results in more than a few cases. But the point is, that instead of simple "calling" and indulging in a haphazard conversation, the minister made a diagnosis and he had an objective. To one minister, at least, this concept of the minister as physician has wrought a great change in his pastoral relationships. In a world like ours, there is neither time nor place for general social call repeated week after week, throughout the year. The minister's calling is his healing ministry.

## ETHIOPIA CHALLENGES CHRISTIANITY

• D. A. GRAHAM

*Rev. Graham says, "Having spent several years with my wife in missionary work in West Africa, I feel very deeply the reaction of the native Christians when they see the white Christians oppressing the black Christians."*

*"If Italy is allowed to crush Ethiopia, the only logical thing for the Christian Churches to do would be to cease all missionary work in Africa. Therefore, it is my earnest desire to reach the largest possible number of the Christian clergy and awaken them to the threatened peril to Christianity."*

IS Christianity to be understood as the following of, or conforming to the teachings of Jesus the Christ? Surely this will be accepted by all as a fair definition. By this term we differentiate between nations and peoples as Christians, Jews, Mohammedans, Buddhists, etc. Each religion has some chief characteristic by which it claims superiority to all other systems of faith. The Christian boasts that his Leader, the Christ, taught a religion of love which embraces all races and overlaps all national boundaries. Hence, we say, Christianity seeks the betterment of the entire human race. We spend thousands of dollars every year sending missionaries to our less fortunate brothers that we might bring those of other religions to see the value and beauty of Christianity.

This is the accepted religion of all the most advanced and intelligent nations. England, France, Spain, Italy, America and until recently, Germany and Russia have chosen to go

down in history as Christian nations. And Rome boasts of being the mother of us all. Though not always obedient, Italy does shelter in her ancient city that church which traces its history from the first century and is today the most powerfully organized Christian church in the world.

Down among the mountains of eastern Africa is another nation of 10,000,000 population, with the oldest organized government in the world. We read often in the Bible about this nation, Ethiopia, the land of Ham, at the head of the Nile. Her present monarch traces his lineage back to King Solomon. The national church is said to be the one organized by the eunuch, who was converted by Phillip as recorded in the Acts of the Apostles, chapter 8. This church has its bishops and clergy, with an elaborate ritual and is supported by the government.

During the days of Bible history, Ethiopia was a fierce, warlike nation, pushing her terrible armies as far north as Assyria, conquering



Egypt and dominating her for several centuries. But with the coming of the Christian religion, she gave up her aggressive nature and settled down to attend to her own country and allowed others to do the same. She accepted wholeheartedly the love and peaceful teachings of Christ. The Christian church dominated the general policies of the government and her people lived in peace with the world.

These Ethiopians are black. I do not say that they are Negroes, but they are more uniformly negroid in feature and characteristics than are the people of African descent found in America. And it is to be recalled that the word "negro" really only means "black." American Negroes are not all black.

In the latter part of the last century, Italy desiring to find room for expansion, cast her eyes upon these broad lands, rich in minerals, and as they were occupied and owned by black folks, decided they would conquer Ethiopia and make it part of the Italian empire. They sent a well-trained and thoroughly equipped army down to take possession. But it was found that though the Ethiopians made war on no man they had no hesitancy in fighting to defend their homeland. The Italians met the black army of defense at Adowa. When the battle of Adowa was over there were scarcely enough Italians left to tell the tale. The commanding general reported back to his government that it would take an army of 500,000 men to conquer the Ethiopians. The project was given up and the little country was left in peace.

But, during the course of modern aggrandizement and expansion Ethiopia has been entirely surrounded by powerful neighbors. She has no seaport. All her communications with the outside world must pass through foreign ports, ports controlled by England, France and Italy. After the crushing defeat of the Italian army at Adowa these three Christian nations made a compact by which they agreed to sell no munitions of war to Ethiopia. Why such an arrangement? Did they consider the Ethiopians dangerous neighbors and that it was necessary to take such precautions against a possible attack? Hardly, but Italy was looking forward to this very day.

Now it happens that a ruthless, uncultured dictator has waded through the blood of his own countrymen to the throne of power in Italy. He dreams of bringing Rome back to her ancient glory and of writing the name "Mussolini" with that of Cæsar. He plans to start his conquests by seizing the ancient country of Ethiopia and so blot out the shame of that earlier defeat as well as gain control of the head waters of the Nile. Firing the imagination and ambition of his people with the thought of a widely extended empire in Africa and calling upon them to avenge Adowa, he is preparing a

mighty host on land and sea and air to sweep down upon this black Christian nation and wipe it off the map.

Haile Selassie, who calls himself the "Negus" was only four years old at the time of the Battle of Adowa. He has taken an active part in the government only since 1925. As emperor he has been a wise and Christian ruler, safe-guarding the welfare of his people and diligently working for the development of his country. He has succeeded in bringing it up to where it has been admitted to the League of Nations with England, Italy and France.

It was, therefore, to the League of Nations, that Haile Selassie appealed when threatened with a quarrel with Italy. He offered to submit all questions of dispute. But Mussolini has steadfastly refused to submit the entire question to the League. He has no desire to avoid war, but is anxious for an excuse to crush Ethiopia. Ethiopia has appealed to Uncle Sam to use his influence to stop the rapacious intentions of Italy. But Uncle Sam simply refers them to the Kellogg-Briand Treaty and hopes that a way will be found to prevent bloodshed.

At last England, France and Italy reach some kind of agreement without consulting Selassie, by which the League took up certain questions the 4th of September. This agreement is presented to Selassie with directions to "sign on the dotted line." And with the meekness and long suffering of Christ, Haile Selassie signs.

From every report which comes to us it would seem that this agreement was only meant to give Mussolini more time to concentrate his forces until the rainy season is over in Ethiopia.

Ethiopia is generally considered a half civilized, backward country. What can be said for Italy, France and England? Is it possible that these white Christian nations connive together to destroy another nation, not because it is a menace to Christian civilization and stands in the way of progress, but because its people are black? Will a Christian world stand idly by and watch this international crime?

Emperor Selassie has proven himself a gentleman and statesman—one who loves peace and believes in the gospel of love. But we must not forget that he loves his country and his people and that every man, woman and child of his empire has pledged the last drop of blood in defense of their ancient heritage. If war comes it will not be of Ethiopia's choosing.

I am not pleading for Ethiopia. No intelligent person need to be told that Italy has no just complaint against this nation. She plans a war of conquest. When I see their leader arming his 800,000 troops as best he can to meet the million perfectly equipped soldiers of Italy, who are trying to wrest their homeland

(See page 586)



# The Editor's Columns

## Faint Feint

HE said she squeezed him and then he fled. With a flopping ten gallon hat, turquoise-studded belt, blue denim trousers with the usual generous rolled-up cuff which displayed intricately-stitched, high-heeled, cow-boy boots, he had come north from below the line for his first trip into the great eastern metropolis and his eyes fairly popped as he told of his experiences.

It seems that among other allures of the big city, the circus "big-top" was not to be denied. When he arrived it was just at starting time. Accoutered just as when I last saw him in Mexico, he entered, almost overcome by the great stretches of swaying canvas and the sea of faces around the arena.

As he looked for a seat he passed a daintily-gowned woman, evidently also in search of a seat at the last moment. At the instant of his passing he heard her moan and saw her reel as though to totter in a faint.

His muscular arm went out to steady her as his clear eyes searched in vain for a nearby seat. That her arms circled his neck as he tried to steady her might have gone unnoticed had they not clung with more ability than he had anticipated in one about to swoon. Then, he said, she began to whisper in his ear and according to his own words, "things began to look not so good."

His face, as he told the story was all sobriety. He had heard tales of the big city. Nor was he to be caught in such a snare. He tried to hold her off, his eyes searching more eagerly for a nearby seat. The more he tried to hold her off the tighter she clung. In desperation and only after some effort, he broke her hold and stood clear of her. He said her veil quite effectively covered her features.

She leaned toward him again. Once had been enough for Bert, so he started to move away. He says she started to follow. Here the chap who would tackle a grizzly, bare-handed if necessary, in the deep, deep wilderness of the Sierras, knew fear. He turned and started to walk away but she followed. He increased his stride. She increased hers. Finally in sheer desperation and feeling her hand touch his back every so often, his rout was complete and he broke into a trot only to have to increase to a hard run and then she stayed at his flying heels.

"Tha funnies' part o' tha whole thing," Bert said in telling of it, "was that all the people,

millyuns ov 'em, it seemed, was alaffin' and yellin', 'Ride 'er, cowboy,' all the time.

"I was goin' so fas', I never even seen the door out, but ran right by it, hard as I could limber. When I got near the end of the arena saw a seat away up high in the gran' stand and as I made a bust fer it I looked back and here she came arunnin' with her skirts away up and unner 'em she had on a man's trousers

"Reckon it could a been a 'put on'." The last was half query, half statement of fact. Bert wasn't quite certain. Whatever it was, for the boy from the southland, it had been embarrassing and uncomfortable. Unwittingly, he had fallen under the eye of a circus-clown. His unusual garb, which bespoke unfamiliarity with city ways, closed the deal and together they provided the audience with a laugh.

More than once, such clowning tactics have been resorted to in the pulpit. We give a swooning feminine touch to the sturdy masculinity of this text or that and employing a manner of doubtful integrity we chase grotesquely around the arena, for the sole purpose of arousing the risibilities of the audience, though while unmindful of the fact that some, unfamiliar with such a program, may leave chagrined and embarrassed and never quite sure what it was all about. It is bad enough in a circus.

## When It Rains

THE thermometer has been sizzling for some days. Now, out of the west and preceded by a forty-five-mile gale, black low clouds go skudding by emptying themselves, copiously, of their heavy charge of water. Over the flat gravelled roofs of mid city office buildings, steaming as the deluge strikes, echo the explosion of a dozen noon-day bombs announcing again the big celebration put on by the city in Cleveland's notable stadium.

Last week the nightly show which featured circus acts, races, choruses and the like culminating in an ear splitting and spectacular display of pyrotechnics bearing the ancient and honored title of The Last Days of Pompeii, opened in a youthful cloud burst, but opened.

Practically every night during the week the Last Days of old Pomp were contested by the



able Jupe Pluv. Hence announcement was made that the shown would continue over. Several times this week, its second, I have sat at my open window as the Arlington Time signal buzzed up from some nearby radio store, and as I have sat, thankful for the rain that was falling I have heard the distant and daily boom of high-explosive bombs "bursting in air" undismayed, unimpeded, unmindful of the rain, announcing the contest of the evening between old Jupe and the volcano.

And I have smiled in admiration of the determination back of the civic show which each bomb announced. Will the show be a success? Financially it hardly seems possible. The weather has seen to that. So far as faith and courage and determination is concerned it succeeded days back.

I recall an evening service I was prevailed upon once to forego, on account of rain. On my return from a neighboring Church, which evidently was not afraid of rain, my steps took me by the local picture house from which stepped my organist, my Sunday School Superintendent, several of my teachers, several of my Deacons and their wives and among them the ones who had convinced me that in such a downpour no one would attend the evening service.

After listening to these daily bombs and hearing their echoes die out in the seemingly inevitable downpour, I think of that night and almost envy you who still have the occasional opportunity to shoot up your biggest bombs announcing your evening service, even when it rains.

*JmR*

## The Low Down

OH YES, there was another thing that Bert told me about his first trip to New York City. Bert, you recall, hails from below the Mexican border where folks live in a somewhat natural manner and where "manana" is the pass word.

For at least temporary relief from the bold eye and tongue of the city-ite whose audible comments as to the broad brimmed Stetson and his obvious profession mystified the boy, as well as to be able to return to the home-folk

with the story that he had even ridden on trains that sped along under the ground, Bert dove down a subway entrance and "took himself a long ride on the thing."

Cattle at round-up rather largely put him on equal footing with the milling natives. With the surge of the crowd he was carried into a car. Somewhere out along the line he found a seat. Shortly an elderly woman entered and for want of space to sit down, clung to a strap.

Bert rose, removed his overgrown hat, stepped over to where she was and proffered his seat. Smiling she accepted and Bert turned just in time to see a "big, able-bodied critter" slide into the seat he had just left.

But that didn't matter to Bert. Something inherently fine about him prompted his offer. Nothing inherently coarse and rude was going to nip his native gallantry in the bud.

Bert said, "I took him by the scruff o' his flabby neck and set 'im in the aisle where he belonged so's she could have the seat. I guess that don't happen very much cause everybody laffed."

Our tendency, these crazy days, is to laugh at what we once held dear. Just because it isn't done much any more is no sane reason why it shouldn't be done. We are in consummate error when we discard anything we once held inviolable for no greater reason than its age, and that goes for Church or subway or constitution.

*JmR*

## A Few Words From the Pastor

1. The motto of a multitude of church members is, "Let's turn out the lights and go to sleep."

2. Some people are slaves of habits instead of making habits their slaves to do the menial tasks of life.

3. Perhaps we are suffering from the shock of humiliating self discovery.

4. The liquor business can no more be controlled than a forest fire. It must be put out or it will ruin the forest.

5. War never determines who is right, only who is left.

6. Strong character is always the result of dominant motives and difficulties to be conquered.

—Charles F. Banning, D. D.



# CHURCH METHODS

## The Function of the Pulpit

In this week's issue of the *New York Times*, we read in the report of an American traveller the statement, supposedly made by a prominent Methodist minister, "That nothing is worth preaching from the pulpit but faith in life."

The worth and weight of the statement depends largely upon the meaning of the term "faith in life." If the interpretation is to be "faith in life, lived according to Christ, recognizing the need for making real the two great commandments of God" then the author is correct that it is the *only* thing worth preaching from the pulpit. Let us go further and say that "faith in life according to the rules of Christ" is the only thing that ever should be preached from the pulpit.

People need the message which Christ brought to earth, whether they wallow in prosperity or wade through depression, and as preachers we should remember that people band together as congregations and erect houses of worship to fill that need. There are plenty of halls and street corners where political reforms, pet schemes, physiological and sociological, and **share the wealth**, and pension schemes may be discussed. Let us remember that the average, simple-minded business man or farmer has some well-founded ideas on such subjects, based on common sense and experience, and that many of us make ourselves ridiculous in his eyes when we devote the precious preaching hour to the discussion of the latest theories evolved by cranks and political self-helpers, and neglect the greatest message ever devised for man.

People who take to heart the message of Christ, and make even a feeble effort to live by its rules, are not in need of the thousand and one cure-alls for our present ills. Our ills are more spiritual than they are physical and financial, and they cannot be cured by "more and more taxes for government jobs." When the message of Christ is taken to heart, we shall understand with Him "My Father worketh and I work," and with that honest application most of our imaginary troubles will fade away. Let us not lose sight of the fact that even the poorest of our citizens have more luxuries and real freedom than the wealthiest in most of the other countries from which they came to us.

Let us devote our pulpit hour to the development of the spiritual life of the people who come to hear and learn the Message of Salvation through Jesus Christ, knowing that an

honest application of that message will "cause all else to be added unto them."

## The Sunday Evening Service

From one of our large mid-west cities comes this letter, which should elicit suggestions and programs from many *Expositor* readers. Read the letter:

"If you have anything that will help solve the problem of 'A successful evening Church service' I would like to have it. My church is a small church in a large city; located in one of the finest residential sections of the city; with a small membership, and limited means. Most of the churches of the city have abandoned the evening services altogether, but I want to put on a successful evening program. I trust that you can help me."

Here is a chance for ministers who have carried on the much-needed Sunday evening service to "cast their bread upon the waters" outside of their own pastoral sphere, by sharing with this brother your experience in planning your service and sermon.

At present, we suggest that the following reference in former issues of *The Expositor* be studied: Page 1016, August, 1932, *The Sunday Evening Service*, by Rev. John T. Raymond, Bay City, Michigan. Page 1131, July, 1929, *Sunday Night Services* by James Brette Kenna, pastor of First M. E. Church, 10th and Pleasant Streets, Des Moines, Iowa.

Dr. James Brette Kenna has a national reputation for the spiritual tone of his warm and well-attended Sunday evening services. We suggest also that the seeking pastor secure the books of Charles E. Jefferson, who conducted a capacity house Sunday evening service in New York City for some 30 years, mainly on the basis of preaching the old-fashioned Gospel in the language of the average citizen.

Dr. Christian F. Reisner, pastor of the Broadway Temple, New York City, carries on an enviable program of Sunday evening services from year to year, and his warm heart makes him most eager to share his experience with brother ministers who seek a way. Dr. Reisner will be glad to answer questions on specific subjects in *The Expositor* each month. Read his page.

## The Stewardship Opportunity

In reading the letter in the foregoing paragraph, in which the pastor says, "the church is



located in one of the finest residential sections of the city, with a small membership and limited means," it occurs to us that the diagnosis of the malady may be incorrect. Somehow the words, "finest residential sections of the city, and limited means," does not fit. The pastor may be sincere in his statement that the church has limited means, but if the membership like the church is in the finest residential section of the city, their means must be ample to maintain such standards, and the problem is one of stewardship. This pastor should secure instructions on "The Belmont Plan" from Dr. Charles Haddon Nabers of Greenville, and read the article entitled, "Raising the Money Is Incidental," by E. W. Keever, Centerville, Ohio, page 469, August, 1935.

### Contests for Men's and Women's Classes

A call comes from a pastor in Kentucky for "any samples of material for contests for men's Bible Classes. Also any program material for socials for large men's and women's classes." Various plans for class contests have been published in former issues of *The Expositor* and are indexed under "contests" or "Men's Classes" in the general index of the volume. The A. S. Barnes Company, New York City, publishes books of plans for social activities in churches, and countless ideas may be gleaned from the book, "Handy," published by the Social Recreation Union, 510 Wellington Avenue, Chicago, Illinois. Books on social activities by Edna Geister, always acceptable for the average church group, may be secured from the Harper Company. They are moderate in price, and usable at all seasons of the year.

### A Letter to Members

Dr. Paul Lindeman, Pastor of the Church of the Redeemer, St. Paul, writes this inspirational letter to members:

#### *Let Us Get to Work*

The vacation season is over, thank God. With this month there will be a full resumption of our church work in all its phases. Evening services will again be resumed. The church organizations will begin to function once more. Classes for religious instruction will again be organized. Bible classes will begin new study courses.

We are very anxious to have our people realize the far-reaching seriousness of the season that lies ahead of us. We want them above all to get back again to an unflinching regularity in church attendance. Somehow or other the summer season this year affected our church attendance more seriously than heretofore. It is true that there were a number of very hot Sundays and one or two that were very rainy,

but then inclement weather conditions do not fully account for the very decided shrinkage in our Sunday congregations. We are not going to try to determine the underlying reasons. One of them no doubt was a large measure of summer carelessness and indifference which we dare not carry over into the fall season. Our Heavenly Father's business must have our wholehearted attention. Just now the Church of God has a task of tremendous proportions. The world is in despair. Human agencies have failed. Human hearts are bewildered and disillusioned. Men need God. They need the reconstructive and regenerating power of His Spirit. Our own church has a big part to play in our community. It needs for its glorious task the enthusiastic cooperation of every member. And every member needs the regular, steady sustenance of God's Word. The irregular church attendant is usually of very little help to the work of the kingdom. He is usually a poor Christian and therefore only superficially interested in Christ's cause. He is in a very perilous condition as far as his own spiritual welfare is concerned. May God awaken the hearts of all our people to a true appreciation of the necessity and blessedness of His precious word.

Attend at least one of the services every Sunday. Get into the habit of a much more frequent use of the blessed Sacrament. Join one of the Bible classes. If you have a job in the church, give it your most faithful attention. Get busy in helping to build up the standard in our church organizations. Talk of your church to others. Solicit recruits for our classes and Sunday School. Distribute our church literature. Testify of Christ at every opportunity. Our time is short. Our task is great. Shake off the summer apathy. Let us get to work.

### Christian Evangelism

An Outdoor Festival, for the purpose of arousing renewed congregational interest in Christian Evangelism, has been arranged by the Church of the Redeemer, St. Paul, for the State Fair Grounds. The following announcement will be of interest to ministers everywhere.

#### *An Outdoor Festival*

Reverting to an old custom abandoned by our church many years ago, we shall this year celebrate our annual Mission Festival or Evangelism Sunday, at the State Fair Grounds on September 22nd. Two festival services will be held at one of the pavilions, the morning service beginning at 11 o'clock with the Rev. T. E. Dorpat of Grand Forks, North Dakota, preaching the sermon. The second service will be in the afternoon at 3 o'clock with the Rev. W. J. Schulze of Hutchinson, Minn., as the preacher. The usual Matin service will be omitted as will



also the Vesper service. Sunday School will be held at the church at the usual time. Both choirs will function and the services will be according to the usual order prevailing in our church.

The unique festival has been arranged for the purpose of arousing renewed congregational interest in the important cause of Christian evangelism. The significance of the day became obscured in the routine program of the church. We have also this year invited visiting preachers. For a number of years we have had no guest speakers. But the church had another reason for arranging this unusual event. It will be beneficial to the church if our people spend not only the hours of the services but the hours before and after the services in Christian fellowship. The affair is not to descend to the level of a mere picnic but unrestrained sociability is in order. We urge all the members and friends of the church to make a day of it. Bring your lunch. If you do not wish to bother with lunch, sandwiches, coffee and other light refreshments may be secured on the grounds. The Church is trying this venture as an experiment. Its success depends on our people. Make arrangements to spend the day at the Fair Grounds. Invite your friends. Make it a gala day.

Do not forget the offering, which will be devoted to the carrying out of Christ's missionary command to evangelize the world. Special envelopes for this offering will be sent to all our members. The need for a generous offering has never been greater. May God make us willing to signify the gratitude and devotion of our hearts by the liberal offering of our hands.

### Termites and Their Treatment

Rev. Edward A. Ford, 704 Goode Street, Thibodaux, Louisiana, writes: "Referring to what is said on page 511, September issue, about termites, may I suggest a remedy which although not a complete treatment, such as I presume is given by the commercial exterminating companies, will prove very effective in checking their ravages.

"As is well known, the termites always work under cover, and where their passing would be exposed, they make a tunnel as a passage-way in order to have a connection with the ground.

"Wherever this is found, instead of destroying it (to be rebuilt the next night), simply open it sufficiently to put in with a pen knife or similar implement several grains of powdered white arsenic. During many years' experience in Africa, where they are always at work this method has been uniformly successful in putting an end to their work, and only once did I have to repeat it.

"When termites are found on shelves or floor, sprinkling the powder over them will be found effective. The important thing is to see that there is no place where they can get from the ground into the building or woodwork unseen. By careful and frequent inspection of foundations, with the treatment above described, a very large part, at least, of the destruction caused by termites can be avoided."

Rev. Ford served as Missionary in Africa for the Presbyterian Church, U. S., and has sat in at the monthly round-table presented through *The Expositor* for the past 14 years. This suggestion will, no doubt, be of great help to many ministers who are facing unlooked for expense caused by termites.

### A September-December Church Calendar

Through the courtesy of Dr. Gordon W. Mattice, pastor of Westminster Church, Rochester, the following program is made available, so we may compare the list of scheduled activities with our own programs.

#### *Our Church in Action—Calendar of Dates Ahead*

September-October-November-December, 1935.

This partial schedule of activities is prepared that we may have a sense of "general direction," so that conflict of dates and overlapping may be reduced as far as possible. The Church Office constantly revises this calendar to accomplish this end. Please consult us when making any adjustment.

#### *September*

Sunday, Sept. 1—Labor Day Sunday—Dr. Barstow preaches.

Monday, Sept. 2—Labor Day.

Thursday, Sept. 5—Choir Rehearsals begin.

Friday, Sept. 6—Supper Conference for Church School Teachers and Officers.

Sunday, Sept. 8—Mobilization Day—10 a. m., Church School. Pastor begins the fifth year of his ministry at Westminster.

Monday, Sept. 9—Niven Guild Meeting.

Tuesday, Sept. 10—Missionary Society at the Church.

Wednesday, Sept. 11—Opening Midweek Service.

Thursday, Sept. 12—Trustees Meeting.

Friday, Sept. 13—Boy Scouts begin weekly meetings.

Sunday, Sept. 15—

Monday, Sept. 16—Girl Scouts begin weekly meetings.

Wednesday, Sept. 18—Midweek Service.

Sunday, Sept. 22—3:30, Presbyterian Assembly at Masonic Temple. (A Presbyterian Rally for all church members.)

Wednesday, Sept. 25—Midweek Service.

Sunday, Sept. 29—Closing Up the Rank Day—Installation of Church School Teachers and Officers—Religious Education Week.



Monday, Sept. 30—Niven Guild Meeting.

General Tasks:

1. Getting the whole Church under way.
2. Preparation of prospect lists.
3. Preparation Period of the United Loyalty Crusade (Sept.-Oct.).

#### October

Tuesday, Oct. 1—Women's Society. Chapter Meetings begin.

Chapters One and Two—Fourth Wednesday afternoon.

Chapter Three—Second Monday afternoon.

Chapter Four—First Monday evening.

Chapter Five—Third Tuesday evening.

Wednesday, Oct. 2—Preparatory Service.

Sunday, Oct. 6—Holy Communion.

Tuesday, Oct. 8—Women's Missionary Society.

Wednesday, Oct. 9—Midweek Service.

Thursday, Oct. 10—Trustees' Meeting—Truth Seekers Rally.

Sunday, Oct. 13—

Monday, Oct. 14—Home Makers' Club.

Wednesday, Oct. 16—Congregational Dinner and Midweek Service.

Sunday, Oct. 20—Christian Home Sunday.

Monday, Oct. 21—Niven Guild Meeting.

Wednesday, Oct. 23—Midweek Service.

Sunday, Oct. 27—Temperance Sunday.

Wednesday, Oct. 30—Midweek Service.

General Tasks:

1. Social visitation of our whole constituency.
2. October-November — Foreign Missions Zone Emphasis.

#### November

Sunday, Nov. 3—Day of Prayer for Students—Reformation Day. Beginning of United Church Loyalty Crusade (Nov. 3 to Dec. 15).

Tuesday, Nov. 5—Women's Society.

Wednesday, Nov. 6—Midweek Service.

Sunday, Nov. 10—Armistice Sunday.

Monday, Nov. 11—Armistice Day—Home Makers' Club—Niven Guild Meeting.

Wednesday, Nov. 13—Missionary Praise Service.

Thursday, Nov. 14—Trustees Meeting—Truth Seekers' Party.

Sunday, Nov. 17—Stewardship Enrollment Sunday.

Wednesday, Nov. 20—Congregational Dinner and Midweek Service.

Sunday, Nov. 24—Thanksgiving Sunday.

Wednesday, Nov. 27—Preparatory Service.

Thursday, Nov. 28—Thanksgiving Day.

General Tasks:

1. Setting up Every Member Canvass Plans.

#### December

Sunday, Dec. 1—Holy Communion.

Monday, Dec. 2—Niven Guild Meeting.

Tuesday, Dec. 3—Women's Society.

Wednesday, Dec. 4—Midweek Service.

Sunday, Dec. 8—Universal Bible Sunday.

Monday, Dec. 9—Home Makers' Club.

Tuesday, Dec. 10—Missionary Society.

Wednesday, Dec. 11—Midweek Service.

Thursday, Dec. 12—Trustees Meeting—Truth Seekers' Christmas Party.

Sunday, Dec. 15—

Monday, Dec. 16—Niven Guild Meeting.

Wednesday, Dec. 18—Midweek Service.

Sunday, Dec. 22—Christmas Sunday—4:30, Vesper Service.

Wednesday, Dec. 25—Christmas Day.

Sunday, Dec. 29—

Wednesday, Dec. 31—Watchnight Service.

General Tasks:

1. Social for College Students.
2. Christmas Programs and Parties.

#### Easy When We're Young

An old teacher was once taking a walk through a forest with a pupil by his side. The old man suddenly stopped and pointed to four plants close at hand. The first was just beginning to peep above the ground, the second had rooted itself pretty well into the earth, the third was a small shrub, while the fourth and last was a full-sized tree. The tutor said to his young companion:

"Pull up the first."

The boy easily pulled it up with his finger.

"Now pull up the second."

The youth obeyed, but found the task not so easy.

"And now the third."

The boy had to put forth all his strength, and was obliged to use both arms to uproot it.

"And now," said the master, "try your hand upon the fourth."

But lo! the trunk of the tall tree grasped in the arms of the youth, hardly shook its leaves.

Let us endeavor to plant our Religious truths in young hearts so firmly that with the growth of the heart the Truth will be as the tree with firm roots.

#### Concentrating Efforts of Membership on Common Goal

The 45th Anniversary of a St. Paul Church will be celebrated in 1936, and plans are under way for a parish-wide recognition of the Anniversary. The building in use at the present time was dedicated in 1922 with temporary decoration, and the plans for re-decorating have been postponed until the present because of economic conditions. The following plea for cooperation in raising the fund for decorating the church, preparatory to the Anniversary



Festival, may be of inspiration of many another pastor.

### *Beautifying the Church*

The continued enjoyment of blessings oftentimes dulls our sense of appreciation. Perhaps steady familiarity with our church surroundings has made us rather callous to the fact that we have a beautiful church. Strangers are more apt to comment upon its beauty than our members. Naturally all of us desire to maintain the beauty of our house of worship. At the present time that beauty is very severely marred. The church is badly in need of redecorating. When the enlarged church building was dedicated in 1922 the walls of the church presented a pleasing decorating scheme of simple water colors, which was designed to tide us over for a few years until our finances might permit us to undertake a permanent job of decorating. Thirteen years have passed since that date. The walls of our church have become extremely unsightly. Any further washing and cleansing manipulations will be impossible. We are squarely up against the proposition of undertaking the decorating plan which has been so long deferred. In addition to the sad state of the walls many of our pews need immediate attention.

The church has decided that a special effort be made to collect a church decorating fund

during this forty-fifth anniversary year of the church. The necessary paraphernalia for the carrying out of this congregational resolution has been mailed to every member of the church. We sincerely hope that it will find universal use. Each member of the church has been supplied with four envelopes, one for each of the four remaining months of the year. Pledge cards have been mailed on which our members are requested to designate the sum which they wish to subscribe to this worthy purpose, this sum to be paid in four monthly installments. Naturally the decorating job cannot be undertaken during the busy fall and winter months and will have to be deferred until the summer of 1936. The funds necessary must be on hand by that time. The amount needed will run into several thousands of dollars. We are bringing this matter to the attention of our members through the columns of the Redeemer Record with the urgent plea that they make the collection of the necessary funds a matter of congregational pride and patriotism. The present condition of the church walls is disturbing to the spirit of reverence and out of harmony with the glory and beauty of the message proclaimed in the house of God. We enlist the help of young and old in an enthusiastic campaign for the beautifying of our house of worship.

## CHOIR AND CONSOLE FOR OCTOBER

### PRELUDE

Sarabanda	Handel
Serenade	Widor
Morning Song	Frysinger
Processional March	Frysinger
Impromptu	Goodhart
Prelude	Amann
Adagio	Mendelssohn
Pilgrim's Chorus	Wagner
Ave Maria	Richmond
Repose	Barrington

### ANTHEM

Praise the Lord	Markworth
Forever Satisfied	Wooler
I Will Give Thanks	Rossini
Sunlight O'er the Field	Rheinberger
Come, Faithful Lord	Handel
Seek Ye the Lord	Roberts
Open Our Eyes	MacFarlane
My God, My Father	Lansing
Love Divine	Stainer
Lead Kindly Light	Buck

### OFFERTORY

Meditation	Frysinger
Humoresque	Tschaikowski
Chanson de Joie	Hailing
In Waning Light	Pallatt
Sunrise	Diggle
Rinaldo	Handel
Consolation	Liszt
The Perfect Melody	O'Hara
Londonderry Air	Coleman
On Wings of Song	Mendelssohn-Achron

### POSTLUDE

Marche de Fete	Becker
Choral	Boellman
Joyous March	Rogers
March	Guilmant
Allegro Maestoso	Reissinger
Finale	Grosjean
Festal March	Kroeger
Toccato	Yon
March in B Flat	Loret
Processional March	Smith



# QUESTIONS AND ANSWERS

• CHRISTIAN F. REISNER

## How Can I Have a Religious Experience?

JOHN WESLEY'S almost sole concern was that his people should have a personal religious experience. They must know that God lived in them. The seat or abiding place of this religious experience is the subconscious nature which is the abiding place of all we love whether it be good or evil. One evidence of an active subconsciousness is the fact that we often retire with a problem or difficulty unsolved and wake up in the morning with the matter all cleared up. If we treasure antipathy or dislike when anger catches us off guard we will blurt it out. In the same way the pride of self sufficiency or stubborn willfulness shuts out new and better truths and visions of Christ. Humility will always keep open the door through which truth and even Christ can come into the inner life or subconscious being. The imagination trained and supplied with religious information can form the channel through which the Divine Christ will come into the opened subconscious nature and in a supernatural way. He will never fail to give a religious experience if we do our full part. It is wholly up to us for He waits to be gracious. If we "open" He promises "I will come in." We must consciously and regularly feed this experience or else it will die as does love if starved or neglected. It is possible to backslide. Hence we supply the imagination with food by study, fellowship and worship. We will steadily gather spiritual manna; there will be no let down. We will "watch and pray." We will reach out in every direction for spiritual nourishment as the roots of the tree do to secure sustenance. We may then obtain and retain a transforming and thrilling religious experience.

•

## How Can the Imagination Help Religion?

given it into usable form. The architect, author, painter, builder, formulate with the imagination the product which is his or her output. It is as real as well constructed as engineers' plans if carefully constructed (b) It arranges material in orderly and beautiful form. Kingsley presented history in books of

WHAT IS the imagination? (a) It is the creative faculty in man which puts the material

fiction like "Westward Ho." Kipling made every part of a ship talk. Jesus enforced truth with parables like "The Sower." (c) It gives inspiration. War atrocities, often untrue, graphically depicted are used to arouse vigor in backing a war. Any winning lawyer must picture his theme pictorially to win a jury. Paul said: "Henceforth, a crown is laid up for me." That goal kept him alert and active. (d) It makes things very realistic. Robinson Crusoe lives for all of us though he was only a fictional character. Gulliver wrote his "Travels" to cure England's egotism. The Good Samaritan points out vividly how to be genuinely helpful. (e) It insures spiritual vision. Handel after a long study of the Old Testament and after writing many oratorios suddenly had the vision which enabled him to produce "The Messiah." Paul had a vision enroute to Damascus that transformed his life.

What will imagination do for religion? (a) It will make it interesting. Just as the thrilled lover carries a picture of his sweetheart so a vivid affection for Christ will make His picture real in our imagination. Jesus enforced the possibility of a redeemed sinner in the story of Magdalene and gave us all hope in the vivid cures of Peter's lapses. (b) It will give us the picture of a personal God. The Prodigal story demonstrates God's attitude towards man. Thomas when he met Jesus cried out: "My Lord and My God." We may see Him in as real a way as did Paul. (c) It opens new resources. The Old Testament pictures God not as He actually is but as the people of that day thought He was. God is not actually a bloody, cruel, revengeful creature as some Old Testament delineations seem to imply. Paul's narrowness was abolished when he got the ripened vision of God while meditating in Arabia. After he had talked about the 'height, depth, length, and breadth of the love of God." (d) It enables us to appropriate religion. (See Jeremiah 15:16 where he describes "eating" the word.) Jesus called Himself the bread of life. (e) It provides us with and then enables us to follow a real vision for we also gather strength from it to fulfill our duties joyfully. Paul said: "I was not disobedient to the heavenly vision." In short an educated, well-stocked imagination can give us a vision of Christ so real and potent that it will burn itself into our hearts and keep us supplied with light, love and strength.

# T H E P U L P I T

## WATCH AND PRAY

[[ *"Take ye heed; watch and pray." (Mark 13:33).* ]]

• JOHN S. CORNETT, Ph. D.

FOR nineteen centuries Jesus has been the chief teacher of mankind, the focal point of all idealisms whether spiritual or social, the setter of standards and patterns, the source of truth in terms of principles and values of life. Jesus' counsel to his disciples was to watch and pray. He commanded them to watch, to be alert, to use their faculties, keeping them burnished and shining and keen of edge through employment rather than rusted and dull through misuse or abuse or non-use.

Jesus would encourage us then in the use of our thinking faculties. "Be on the watch," he says to us; think and think the problem through. So much of our thinking is loose, incoherent, futile; we are caught in a torrent of trifling inconsequentials which absorb our energies and exhaust them; or else we are primarily concerned with appearances, trying to create striking impressions and effects; or else we are given to rationalizing situations. So that we too frequently end up by failing to think anything through to its conclusions. Most of our thinking is random thinking.

"Watch and pray lest ye enter into temptation."

If we would grow into an ever fuller knowledge of truth we must exercise the truth-seeking faculties. It means observation, experiment, the use of reason. Every fresh revelation of truth which comes to us as a discovery grows out of observation and reason even though one may not be fully aware of the significance of the observations until the discovery has been made.

The discovery of America by Columbus in 1492 was not the result of chance. He had a reason for the faith that was in him and that motivated his "Sail on! Sail on!" to the gloomy, fearful, superstitious crew. He had *watched*; he had observed charts, maps, portolani; he had experimented and reasoned; he had gathered evidence cumulatively before setting sail, which had given him a substantive, rational basis for his faith that the world was a sphere and might be circumnavigated.

To be sure we all accept it as true in the field of the natural sciences, the method of ob-

servation, experiment, reason. But how about it in the field of religion? How is religious knowledge acquired? For answer, not without mind and not with the mind alone. Let truth and falsehood grapple; who ever knew Truth to be put to the rout." Truth is too well bedded in eternal reality to be easily overturned. In this field also we have nowhere else to turn for a positive check on the tendency of human nature to prejudiced, one-sided, exaggerated statement except to the active exercise of the mind seeking truth for its own sake. Demonstrated truth of fact is our only safeguard against bigotry and fanaticism.

Far back in the history of the early Christian movement when the primitive Church at first faced the secular philosophy of Platonism, it feared it; but under the leadership of Christian theologians such as Origen of Alexandria, the Church adopted Platonic ideas to its uses so that the Nicene Creed represented a blending of Platonic thought with distinctively Christian. Again in the thirteenth century that great organizing genius, Thomas Aquinas, absorbed and utilized the system of Aristotle in rearing that resplendent structure of Catholic orthodox theology which is still the norm of Catholicism. And in the seventeenth century the Church first opposed and then adopted the Copernican hypothesis of the solar system of the universe. At every stage of its progress Christianity has shown the capacity to absorb and utilize the products of observation, experiment, reason.

The exercise of mind is needful to the fresh acquisition of religious truth. But religion requires the exercise of more than mind; its primary appeal is to the appreciative faculties, the capacity for affection, for aspiration, for appreciation of beauty and love and sacrifice. There is a knowledge other than purely scientific knowledge. Both kinds of knowledge have their legitimate place in this marvellous universe. There is at bottom no real ground for controversy between science and religion. One may call it faith-knowledge, or the knowledge of spiritual things: call it what one will but not deny or overlook its reality. Life is full of poetry and religion for those who have eyes



to see. And often the untrained person is able to see its poetry and its religion where the professor fails. One may know the names and the structure of all parts of a flower and yet miss its beauty; one may be able to scan accurately every type of verse and yet miss its message; one may come to the Bible and not know much about the historical method of criticism as applied to its documents and yet know very truly its inner meaning for the soul. In order to know anything truly in the area of religion one must add to observation and reason the further attitude of appreciation which is faith.

Religion means to watch; and its means to pray. In modern America prayer has come to occupy an ever narrower place. For the most part we have been too busy doing things to give much attention to prayer. We have preferred to have it taken care of by proxy. And yet it is just as true today as ever that prayer is the Christian's vital breath and native air. Prayer, or the negation of prayer, will manifest itself in the quality of the life. It used to be said of a great Scottish minister, Dr. Robert Murray McCheyne, that one would have to know how McCheyne lived to know the secret of his power in public prayer.

Prayer is not the magic wand that works miracles but rather the medium of the divine way of life. By the practice of meditative reflection upon the basic teachings of Jesus and the prophets and by the expansion of the soul in communion with God we may build up those reserves of quiet strength at the center of our being that will enable us to accept, to endure, to achieve in life what otherwise would be impossible for us. The free release of native impulse that leads to explosions of anger, malice, vindictiveness, perchance even self-destruction argues the soul unfortified by faith in God, unfortified by the practice of prayer. There are those who seek release from life's

tensions in sensations and thrills. But the strong to endure are those who build up reserves within through the composites that come of falling back upon the Infinite in the fellowship of prayer. Carry the presence of God in the heart and the world, its burdens, its stings and its catastrophes, will not overwhelm you. "In the world ye shall have tribulation," said the Christ; "be of good cheer, I have overcome the world."

Only the willingness to let God enter the life will awaken us to an ever fresh appreciation of those values that alone are worth striving for, riches of mind and heart and soul. Faith in Christ is not simply to believe something about him but to experience him in the life. Prayer to God is not the saying of prayers but a continuous experience of communion which mediates the generation of a transformed life of zeal and courage and sacrificial devotion to great Kingdom-building ends. The true Christian is always the growing Christian, always in process of transformation.

Our problems in the economic order and in the wider area of world relationships are desperately acute because we have been pursuing the policy of *Sinn Fein*, for ourselves alone. Hence the phenomena of superabundance of goods but the worst possible extremes in the distribution of goods; hence the fact of imposing machinery for the maintenance of world peace coupled with the imminent danger of the breakdown of the machinery. Vows of pacifism are fine gestures. But there is something yet more fundamental. Only the transformed thinking and willing that come of lives whose meat it is to do the will of God in the whole realm of human relations can be effective in finally bringing in the reign of economic justice and world-wide harmony and peace. God must be experienced before He can be shared.

## DAVID — MAN OF MANY TALENTS

[ I Sam. 16:18 ]

• CHARLES F. BANNING, D. D.

THE chronology of the life of David is not clear, but some of the facts of his life are. David was the son of Jesse. In early life he was associated with King Saul where he formed the friendship of Jonathan and the jealousy of Saul. He became a fugitive and for years was hunted by Saul. During this time he developed the skill and technique which later made him the great warrior of Israel. At the death of Saul he became King of Israel at Hebron. Soon he captured Jeru-

salem which was little more than a fortress and made it his capitol. Thus began the history of Jerusalem as a Holy City. He was probably one of the most versatile men of all history. He was a poet, a warrior, a friend, an organizer, a religious leader, and a musician.

Suppose we go back now to I Samuel, the sixteenth chapter and eighteenth verse, for our text. Saul was a man of real ability, but not the caliber to be King. Sulking one day in his tent over some wrong that had been

done him, or some plan that had not succeeded, one of his servants thought of a plan to cheer him up. He recommended music. Saul asked where a musician could be found and the servant recommended David in the following words, "Behold, I have seen a son of Jesse, the Bethlehemite, who is skillful in playing, a mighty man of valor, a man of war, prudent in speech, a comely person, and the Lord is with him." Let us study this text and learn something of the many sides to the life of this man David.

1. David was a musician. To be recommended to play before the King surely meant that he must have been a pupil of one of the master's of his day. No! There were no masters. He had learned on the hillsides of Judea while tending his father's sheep. Here is a lesson to those of us who think we have no opportunity. Many of us complain that we have no time to read, to study, to pray, to develop our hobbies, to do the things we would like to do. Well, what time would a shepherd boy have who tended his father's sheep from daylight until dark. He learned a lesson which we sorely need today—that is that the use we make of our spare time makes or mars character.

Gene Stratton Porter was a farmer's wife in Michigan. Most farmer's wives think their lives are pretty well filled up with duties and they have little spare time. Mrs. Porter, however, found a few minutes here and there out of her busy life and her first novel "Freckles" was written. Her own husband did not know she was writing a novel until he was asked to sign the contract by the publishers. This novelist came to fame and fortune through the right use of her spare moments.

The Wright brothers ran a bicycle shop in Dayton, Ohio. During their spare time they worked up in the attic on a flying machine. The neighbors ridiculed them and the scientists dismissed the thought as impossible. Their decision was final. When you see an aeroplane flying through the air let it remind you of the value of spare time. That is how David learned to play, by use of these marginal moments.

2. You will notice that the servant does not say he has heard of a young man. He says to King Saul, "Behold, I have seen this man." In other words David's reputation stood the test of close investigation. His conduct and character were such as would recommend him to the King. Here is a lesson that young people need desperately. Reputation counts.

Not long ago I asked a certain man if he knew another man. With a queer smile on his face he said, "Oh yes, I know him. Everybody knows him." The way he said it expressed to me his opinion of that man. I did

not have to ask further. Does the fact that people know you mean a handicap or a recommendation for you? If your friends tell the truth, all that they know about you, would it be a recommendation for you? A good many young people think that it is alright to sow a few wild oats and have an occasional fling or an affair and that it makes no difference. So far there has never been a single case that has not been a millstone about the neck of the person who committed it. Your reputation will haunt you or bless you all the days of your life. People must be able to say, "I know him and am ready to recommend him." Your reputation counts.

3. David is described by this servant as a man who was "prudent in matters"—that is he had a generous supply of what today we call plain common sense. The fact that he used his spare time is evidence that the claim is true. When a lion appeared endangering his flock he did not run home shouting for help. Quietly and without confusion he settled himself to the task of using the talent which he had developed during his spare time. He took his sling shot and met the emergency. When Saul pursued David endeavoring to take his life David did not become bitter and lose his head. He was prudent. He had common sense.

One night Saul was in camp with three thousand men. The guards had fallen asleep. David with one man crept into the camp and stood beside Saul, his enemy. The odds were three thousands to two, but the three thousand were asleep, and the two stood beside their leader. Saul wanted to kill David. David's companion whispered, "Let me strike him. One blow will be enough." There was a test of the character of David. His enemy was in his hands. But David was a prudent man. He knew that mercy and forgiveness win far greater victories than hate and force. David was a man who was bold enough and prudent enough to overcome evil with good. Quietly they made their way out of the tent and the camp, leaving the enemy untouched.

What a lesson this is for our country. We have become a nation of sword rattlers. We have entered the foolish race of armaments. We have disregarded history and are trying all over again that foolish experiment of trying to guarantee peace by force. I wish that it could be said of America as it was said of David, "He was prudent in matters." Oh that we might have a little bit more common sense and not follow blindly the lead of the militarist group who profit by the sale of munitions.

4. David is described as a "comely person"—that is he had a strong personality. He was likable, pleasing, cheerful. He was easy to get along with. He had a genius for friendship. There are some people who glory in being differ-



ent and peculiar. They take it as a distinctive mark of their personal freedom that they have the privilege of maintaining peculiarities which place a strain on the friendship of others. I have spoken to people about this factor in their lives and often reminded them that it made it difficult for their friends, but they refused to deal with it. They almost brag of the fact that that is their peculiarity and that other people will have to adjust themselves to it. Other people do adjust themselves and then these people complain of being friendless. If you are inclined to be temperamental and eccentric make up your mind that you will have to choose between that and friendship. You cannot keep both. If you enjoy being temperamental then plan to be lonely. Not so with David. David was a comely person, pleasing, likeable, helpful, a real friend.

When David was hunted like a wild animal by Saul, his men were loyal to him. One day he was hot and tired and he expressed a wish that he might have a drink from his favorite well from his home town in Bethlehem. Three of his soldiers heard that idle wish, slipped away, made their way through the enemy lines, took their lives in their own hands, and brought back to David, their beloved leader, a jar of water from the well. Here is a mark of what men thought of David, of the friendship that cemented his life with that of his companions. No person who boasts of temperment and peculiarities will ever have people making sacrifices like that for them. Jonathan, Saul's own son, loved David and wanted to be second in command to his father's enemy. David was the most beloved King Israel ever had. Long after he was dead and the Jews were looking forward to the coming of the Messiah, one of the requirements which they made was that he must be a descendent of their beloved David. David was a comely person. Washington had this quality at Valley Forge; Napoleon had it; Villa, the Mexican bandit, had it; Lawrence of Arabia, had it; and only a few men of history have it to such an outstanding degree as did David. However, all of us may develop this courtesy, thoughtfulness, kindness, and friendliness, which is so essential if we, too, would be comely persons.

5. One other quality which this servant reserved for the last in his recommendation to the King. After he had recommended David as a musician, a soldier, a friend, and a man of unusual common sense, he added this last greatest quality of all, "The Lord is with him." In David's day as in our day no greater gift can be possessed than this. The Goliaths of this world are never equal to the Davids. A nation of Davids will in the final outcome outmatch any nation of Goliaths. This Sunday I am sounding a warning to the nation on tak-

ing the part of Goliath. We are trying to lord it over the other countries and try to make them afraid of us. David knew better than that.

It was this fact of God's abiding presence which gave quality, tone, and achievement to David's life. His ability as a musician, as a statesman, as a poet, and as a friend, were all enriched by the fact that God was with him. His life without that quality would have been like an electric bulb with no power turned on, like a motor not thrown into gear, or like a locomotive with no steam in the boiler.

A good many people are troubled by the crimes that David committed in letting his passion gain control of him. Later it is said that David was a man after God's own heart. Does this put a premium on immortality? Not at all. David would have been a greater man but for these sins. It is true David was not perfect. No man is. David pleased God in spite of his sins. He grieved God by his sins. David fell, but he did not remain down. He got up and asked forgiveness. When he arose he faced toward God and not away from him. He was a man of forgiving nature and a man who sought forgiveness when he sinned. He was a man who relied on God's help, a man through whom God could work to do his will.

When William the Fourth of England died, the news was carried to a young girl, then sixteen years of age, that the King had died and that she was now Queen of England. Instead of thinking what she would wear or how she would lord it over her enemies, this young girl immediately fell on her knees seeking Divine help and guidance. It is not strange when you know this that England loved her during her long benevolent reign of more than sixty years. The Lord was with her.

When Lindbergh flew across the Atlantic he had in his plane an inductor compass which told him when he strayed from his true course. He flew through storm and fog for 1,900 miles with no mark to follow. When he reached the Irish coast, however, so true had been this instrument that he missed the point which he had planed on by only three miles. David had such a compass in his heart that keep him on his course. The Lord was with him. He got off the course a few times, but it brought him back. You, too, may have that compass. God's word and your own conscience will tell you when you are off the course. David was a man of many talents. You may have only one or two of these talents. That makes no difference. You, too, may be a man after God's own heart. Use the talent that God gives you in His service, fight the good fight, run the race as it stretches out before you. Finish your course with honor. Keep your faith and the crown of life will be yours.

# A MAN OF ETHIOPIA

[ Acts 8:27 ]

• CHARLES HADDON NABERS, D. D.

**A** MAN of Ethiopia is in the public eye. Troop trains continually converge upon Naples, and a hundred thousand Italian troops embark for the land somewhere South and East of Suez, where in the minds of many thinkers, the best is like the worst and there is a temporary suspension of many of the ten commandments. Ethiopia is in the mind of the world today as its emperor, Haile Selassie, great nephew of Menelik II and Benito Mussolini, dictator of Italy, daily thunder at each other through Associated Press despatches from Addis Ababa and Rome. The world is vitally interested in Haile Selassie, a man of Ethiopia.

## An Ancient Man of Ethiopia.

But turn the scroll of history back to another man of Ethiopia. The tale is recorded in the eighth chapter of Acts, which records the advance of Christianity the first thirty-three years after the ascension of Jesus.

This ancient man of Ethiopia is like the man of Ethiopia now in the public eye, a man of high rank. He is of great authority under Candace, queen of the Ethiopians, having charge of the royal treasury.

Like Haile Selassie, he was a great traveller. He had journeyed from his country into Asia to worship Jehovah in Jerusalem, and was now trekking homeward by chariot through Gaza wilderness.

To this man of Ethiopia comes the evangelist Philip, whose successful revival in Samaria is interrupted as the Spirit of God called him to this desert.

At the behest of the Spirit, Philip goes near the man of Ethiopia, catches the words of Isaiah, and asks this citizen of the ancient sunburnt land: "Understandest thou what thou readest?"

The Ethiopian answered with the query: "How can I, except some man should guide me." Philip accepted an invitation to sit in the chariot and interpret the Word of God.

Luke tells us, securing his information later from Philip, that the passage being read included these words: "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth."

The man of Ethiopia asked Philip: "Of whom speaketh the prophet this? of himself, or of some other man?"

Thereupon the evangelist began at this 600

year old prophecy, and preached unto him Jesus, with such effect that presently there came a demand from the man of Ethiopia to be baptised. When conditions of baptism were stated and accepted, the rite was performed; and the man of Ethiopia went on his way rejoicing with the peace of God in his soul. Tradition, fairly well authenticated by history, declares that as a result of this interview between Philip, the deacon-evangelist, and the Ethiopian treasurer, the sunburnt land turned to Christianity, and in all modern mission maps the color proclaims the nation a part of the realm where Jesus is loved and followed by a majority of the population.

From this ancient story what suggestions reach us?

## The Potentiality of a Single Hour.

No one can forget the importance which attaches to a single conversation. When these two strong men came face to face, something occurs to lift that day into eternal significance. The hour was used for God! A nation, was saved for God! Thus other moments have been sanctified.

Every moment should be sacredly consecrated to our Saviour. No man knows when opportunity is knocking at his door, and when the hour arrives to be an agent through whom the Spirit of Jesus affects the future. No hour can be frittered foolishly or carelessly. No task can be indifferently performed. Any hour may be an hour of glory. For this hour, was Philip born; for an hour which dawned, tritely may we be ushered into the world.

## Seeming Success May Deceive.

If we rethink the call to the desert place with Philip in the light of the truth already noticed, this fact would dazzle us with its significance: A man may be called by God away from that which seems wonderful success to busy himself with that which seems trivial. But God knows best. The work is God's work; the call is from Him. At the time that Philip was sent to the man of Ethiopia he was engaged in a great revival in Samaria. Crowds came; miracles were wrought; large numbers were being baptized; saved men were filled with joy; the meeting attracted the attention of the church elsewhere. It was, speaking from the viewpoint of man, no time to quit. Why leave the multitude in the city for a desert road whereon few people travel? Philip maybe never lived to understand the reason for this call. But Philip, recognizing God, demurred not even momentarily. He



went. There is more Christianity today in Ethiopia than in Samaria. At a strange call which seems utterly incomprehensible, we can and must obey. "Leave it to Him." Years later we may see the reason, and know He doeth all things well. Maybe only at the day-break of eternity when we shall know as we are known, and all the mists have rolled away, can we fit the pieces into place, and see the whole picture.

#### All Scripture Paths Lead to Christ.

A third implication growing from this story of the Man of Ethiopia is of import to the Christian teacher: Every pathway in the Bible leads to Jesus. From the great words of Isaiah, Philip turns the mind of the listener to the Christ whose ministry and passion had just fulfilled this prophecy. Of course it was a simple matter to turn the conversation to Jesus when the reader definitely asks if the words referred to the prophet or to somebody else, but any man who loves Jesus can and will turn any Bible inquiry and any soul-inquiry to Jesus. The Master, Who is the Way, the Truth and the Life in matters of the soul is the end of the law and the goal of the Bible to any who would believe, and believing receive eternal life. Many things Philip might have discussed with profit to this traveller whose chariot was spinning through the sands around Gaza as the palm trees along the Mediterranean silhouetted against a background of water and sky. He might have discussed the correct method of applying the Old Testament to the problems of that day, the right theory of inspiration, or the importance of a new social order. There is both time and place for the discussion of these matters, but not here. Not with this man. His primary need was like the primary need of all men who do not know Jesus personally, and who have not a right

relationship to God. Philip preached unto him Jesus. Jesus is the fulfillment of the most sublime vision of the most gifted Old Testament seer. Jesus is the Divine Son of God, on earth to teach men how to live, to reveal a God kindly disposed towards sinners. Jesus died on a Cross in literal and complete fulfillment of the prophecy found on the scroll which the man of Ethiopia was reading and the way of approach unto God to receive the blessings personally is by faith. Philip preached Jesus.

Preaching in the pulpit and on the printed page is impotent if it lacks pertinence and reality, if it deals with littlenesses and not with supreme concerns. Through every passage of the Bible a man can find a trail which leads to Jesus; through every question of the wistful heart a man can find the opportunity to proclaim the Gospel.

#### Public Alignment With Christ Essential.

A fourth implication from this tale of the man of Ethiopia occurs in the desire of this nobleman, after having received by faith the Gospel, to be baptized immediately. "See, here is water, what doth hinder me to be baptized?" The mission of the evangelist was not ended until the hearer had definitely declared himself by baptism to be among the known disciples of Christ. The task of the Christian worker is not completed with the proclamation of the Gospel; that task continues until the hearer has received personally the message in his heart, has definitely stepped out in open confession of faith in Christ, and openly committed himself unto God by alignment with God's people. The man of Ethiopia sets an example worthy of emulation through every generation by coming out upon the Lord's side by the ordinance which God established to mark the disciples from other men.

## GOD IN HISTORY

• CLARENCE E. MACARTNEY, D. D.

WHEN the news was telegraphed to Washington that Lee had surrendered to Grant at Appomattox, Stanton, the Secretary of War, had the dome of the Capitol illuminated by a transparency, bearing the words of this great 118th Psalm: "This is the Lord's doing; it is marvellous in our eyes." Of all the great events of human history, this can be said, "This is the Lord's doing; and it is marvellous in our eyes."

At first glance, the history of the world seems to be a rush and roar and clash of wheels within wheels, getting nowhere, guided by no

[ "This is the Lord's doing; it is marvellous in our eyes."—Psalm 118:23. ]

intelligence, accomplishing no great end. We seem to see nothing but dreary monotonous cycles of war and invasion; the rise and the fall of empires, one crowding another down into its grave. But if we look at history in the light of Christian faith, and in the light of Christian revelation, we can discern something more than chaos and confusion. God in history is a fact which is illustrated and confirmed by history, as well as declared by the Scriptures. If in the order of nature there is the unmistakable evidence of design and purpose, the infallible proof of a Creator, so in history there is the evidence of God.

**I. We see the hand of God in history in the rise and spread of the nations.** Paul was talking to a group of philosophers on Mars Hill at Athens, and gave them the true and only philosophy of history, when he said that God had made of one blood all nations of men for to dwell in all the face of the earth, "and hath determined the times before appointed and the bounds of their habitation."

In his chapter on the adoption of the Constitution of the United States, Bancroft asks this question, "Do nations float darkling down the stream of the ages, without hope or consolation, swaying with every wind, and ignorant whither they are drifting? or is there a superior power of intelligence and love, which is moved by justice and shapes their course?" He does not answer his own question, save by implication, but one of the most notable of the figures in that Federal Convention, Benjamin Franklin said: "The longer I live, the more convincing proofs I see that God governs in the affairs of men. I firmly believe that 'except the Lord build the house they labor in vain that build it.' Without His concurring aid we shall be divided by our little local interests, succeed no better than the builders of Babel, and become a reproach and by-word to future ages."

Of this purpose and guidance and control of God in the history of nations, the Jew will always be the one remarkable example and illustration. When God called Abraham out of Ur of Chaldees, He had the purpose of establishing a Chosen People, through whom salvation was to be brought to the world, and thus fulfill the promise that "in thee shall all the nations of the earth be blessed." The growth of this people from a handful of shepherds and herdsmen in the time of the patriarchs to a mighty kingdom in the days of Solomon and David and Josiah; their captivity in Egypt for four centuries, and their restoration to Palestine; their apostasies and rebellions; their captivity in Babylon, and their restoration again, their dispersion throughout all the nations, and their indomitable persistence as a race, although everything happened to them which ought to have destroyed them and annihilated them—all this makes us wonder at the hand of God in the history of the Jews. "For I am with thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee." (Jeremiah 30:11.) That is exactly what has happened. Where is Babylon? Where is Egypt? Where is Nineveh? Where is Rome? God made a full end of them; but the Jew is in our midst today. His astonishing history well justifies the answer which Frederick the Great's captain gave to that monarch when he desired of him the briefest argument for the existence of God—"The Jew, your Majesty."

**II. The hand of Providence in God's use of men as the agents of destiny.** He makes use of obscure men and exalted men; of good men and bad; of men within or without the pale of divine revelation; of men who had faith that they were being used of God for a good purpose, and of men who were totally ignorant of it; and even of men who opposed the purpose of God.

The history of the great king of Persia, Cyrus, is an example of how God uses men for His great purpose. It was that magnanimous monarch who permitted the Jews to return out of the Babylonian Captivity to their own land; and it was of him that God spake, long before he had played his great part on the stage of world events, "He is my shepherd, and shall perform all my pleasures. I have even called thee by thy name. I have surnamed thee, though thou hast not known me . . . I girded thee, though thou hast not known me."

**III. The hand of God in history is seen once more in the part that little events, have played in the great crises of the past.** Humboldt speaks of the discovery of America as a "wonderful concatenation of trivial circumstances." It was in answer to the urgent entreaties of Alonzo Pinzon, one of his captains, that Columbus changed the course of his vessels from West to Southwest. What led Pinzon to urge the change in course was seeing a flock of parrots flying at sunset in that direction. Napoleon, who won most of his battles with his artillery, because of a rain in Belgium the night before the 18th of June, 1815, was not able to get his guns into position until 11 o'clock in the morning. But for the rain, he would have had his guns up at 7 in the morning, and by 2 o'clock the battle would have been won, three hours before Bleucher and the Prussians put in their appearance. In the words of Victor Hugo's famous description of the battle in "Les Misérables," "A cloud traversing the sky out of season sufficed to make a world crumble." These are just a few of those events which, insignificant in themselves, yet under the eye of God, are fateful to decide the destiny of nations.

**IV. The hand of God in what seemed to be retrograde movements.** To contemporaries, these events seemed baffling, frustrating, discouraging, as if the hands on the clock of progress had been set back. But the generations which follow are able to see how they were serving a great and a good purpose. The first year of the Civil War was for the North a year of bitter disappointment. Yet, in the end, this postponement of victory proved to be a great blessing. If the rebellion had been crushed in the first few months of the conflict, the Union would have been preserved, but preserved as it was when the war broke out, that is, with slavery still in existence, for the avowed pur-



pose of Lincoln and his administration was not to destroy slavery, but only to preserve the Union. It took a year of defeat and disappointment and disaster to bring the government to a state of mind where it was ready to proclaim the emancipation of the slave. Looking back after the war was over and the Union preserved, and slavery destroyed, Greeley clearly discerned the hand of God in that part of the war's history. He says: "Had Napoleon or Jackson been in Scott's place in 1861, the Rebellion would have been stamped out ere the close of that year. But slavery would have remained to scourge us still. Thus disaster is overruled to subserve the ends of beneficence. Thus the evil of the moment contains the germ of good that is enduring."

Finally, the hand of God is seen in the judgments of history. "The history of the world," said Schiller, "is the judgment of the world." "What are all our histories," said Cromwell, himself a great agent of justice under the hand of God, "but God manifesting Himself that He has shaken and tumbled down and trampled underfoot whatsoever He hath not planted."

The practical value of faith in Providence in history is very great. In the darkest hours, when evil is exalted and the tides seem to be running against virtue and morality and religion, we can have faith that the hand of God is in it all; that God sitteth on the flood, that He

makes the wrath of man to praise, and that the residue He will restrain. Therefore, we can say, "God is our refuge and our strength, a very present help in trouble. Therefore will we not fear, though the earth be removed and though the mountains be carried into the midst of the sea."

The plan of God for the ages culminates in Jesus Christ; and thus it is that upon men who live in the dispensation of the Gospel, "The ends of the ages have come." The chariot of divine wisdom and power and glory, heralded by the Four Living Creatures, and supported by the whirling wheels of the events of history, moves grandly forward to the divine consummation, when the kingdoms of this world shall have become the kingdoms of our Lord and of His Christ. Never lose faith in that! And although it is God's work, never cease to pray for it and never cease to work for it! In Nebuchadnezzar's great dream of the colossus of empire, kingdom succeeded kingdom. But at length a stone, cut without hands, smote the image and brake it to pieces; "but the stone that smote the image became a great mountain and filled the whole earth." The end of the long procession and development of history, race after race, nation after nation, empire after empire, will be the fulfillment of God's purpose and the establishment of His Kingdom, and when we behold it, we shall say, "This is the Lord's doing, and it is marvellous in our eyes!"

## BULLETIN BOARD SLOGANS

The sail pulls only when the wind blows.  
Dead opportunities do not rise again.  
If you sow not how can you reap?  
He that does what he should will be too active to find time to do what he should not.  
Duty is a generous lover when wooed.  
Your life, not your lips, repeats your creed.  
Mere fun isn't happiness or content.  
The life rule of brotherhood remains indispensable.  
From a bad paymaster you can get only bad pay.  
Change need not mean gain.  
People like gems increase in value as they do in rarity.  
You have a need of Christ and a Christ for that need.  
He does not believe unless he lives his belief.  
The best artist need not use the most paint.  
It is always dark when the eye is closed.

Error, like a weed, will grow in any soil.  
Keeping out of hell means you are in heaven.  
If death be hard to think on it is your fault, not death's.  
The blade mows the thistle and the rose.  
The less we know the more we become confident of.  
The straight flag flies on the tall pole.  
Withhold the fuel and the flame dies.  
The faster we drive the less certain our destination.  
You will never be seen where you don't go.  
Shooting at two birds you are likely to hit neither.  
The slack-wire performer must carry a balancing pole.  
Excess not pleasure is sin.  
Your six days show what your seventh means to you.

# ILLUSTRATIONS

WILLIAM J. HART

## Courage

*Josh. 10:25. "Strong and of good courage."*

Suddenly the organ in Christ Episcopal Church, Tarrytown, New York, stopped, stopped with a jarring discord during the singing of a hymn and in the midst of the Communion Service; with a discord that could only be associated with the organist. For years Mr. Briant had presided at the console, and in the memory of no parishioner had he ever failed thus.

Members of the choir realized at once that something was wrong, seriously wrong; but sensing from their director's attitude that he did not wish to interrupt the service, they came quietly to his assistance. It was a sudden seizure, a stroke. He could not lift his left foot from the pedals and his left hand was helpless. But, with only that momentary break, he went forward, playing with his right hand and right foot through all the verses of the hymn.

They picked him up then and carried him to the dressing-room. There the rector administered the Communion and the doctor came with the ambulance to remove him to his home.

There is always something beautiful about courage. In its spectacular moments it fills our hearts with the adulation that pours forth upon popular heroes. But, also, in quieter places, in church choirs, in shops, and in kitchens its princes may be found.—*The Christian Herald.*

## "Sad Negatives" of "Blessed Positives"

*Phil. 4:8. "If there be any virtue, and there be any praise, think on these things."*

"What is wrong with the Church?" *The British Weekly* offered a prize for the best answer to his question, and the following clear and convincing answer from a Welsh minister won the prize:

"What's wrong with the Church is that it dwells too much upon what is wrong with it, and overlooks its own wonder and destiny. All the sad negatives of the Christian life would disappear if we had a vivid sense of its blessed positives."

## Enjoy the Sermon? Helped by It?

*Eccles. 12:13. "Let us hear the conclusion of the whole matter."*

A writer who does not give his name writes in *The British Weekly* concerning the difference in the manner in which the people of Edinburgh and those of Glasgow look at the sermon. He says:

"Edinburgh people will aks, 'Did you enjoy the sermon?' which is a perfectly legitimate and valid attitude to take towards religion. Does not the Catechism say that man's chief end is to 'enjoy' God? But Glasgow people ask, 'Did the sermon help you?'—also a perfectly valid test for the worthiness of a discourse."

## You Can't Be Angry and Sing

*Isa. 52:9. "Break forth into joy, sing together."*

A writer in the *Western Christian Advocate* tells a pretty story of how singing may be made a help to cure a bad fault.

This is the story:

When I was a little boy, I used to play with my brother and sister under the window where my mother sat knitting.

She rarely looked out, but the moment we got angry, she always seemed to know, and her voice would come through the window, saying:

"Sing it, children, sing it!"

Once, I remember, we were playing marbles, and I shouted out to my brother:

"You cheated!"

"I didn't!"

"You did!"

"Sing it children! Sing it!"

We were silent. We couldn't sing it.

We began to feel ashamed.

Then came the sweet voice, the sweetest one I ever heard, singing these words:

O Willie, you cheated!

O Willie, you cheated!

O Willie, you cheated!

But I didn't cheat you.

It sounded so ridiculous we all burst out laughing.

You cannot sing when you are angry;

You cannot sing when you are mean;

You cannot sing when you are wicked.

In other words, you cannot sing unless you feel in some degree faith, or hope, or charity.

## Sing It Again, Laddie!"

*Psa. 121:1. "I will lift up mine eyes unto the hills, from whence cometh my help."*

During the World War a service in the historic church in Ayr, Scotland, began with that beautiful Psalm paraphrase: "I to the hills will lift mine eyes," sung to the tune of "French."

The sermon had reference to a young Highlander who was wounded in a recent battle and lay stretched on the field. In his youth he had learned "I to the hills" in Gaelic. He now be-



gan to sing that old Psalm in his native tongue, and out over the fields his singing reached as far as his voice would carry. Just then a Scotch regiment came marching by and the men heard it. One of them noted the spot from which the song proceeded and at night, after the conflict, he went back to look for the singer.

All was quiet as this Highlander wandered backward and forward and it seemed as though his quest would be futile. He then raised his voice and called out: "Sing it again, laddie, sing it again." The laddie heard and responded and sang on till the searcher found him and carried him back to the house. In due course he returned home wounded but thankful that He had not slumbered who kept him.—*Hart's "Hymns in Human Experience."*

### God's Compassion and Man's

*Lam. 3:22. "His compassions fail not."*

The eminent Dr. A. J. Gordon, of Boston, once affirmed that he had ceased to pray, "Lord Jesus, have compassion on a lost world!" Said he: "I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, 'I have had compassion on a lost world, and now it is for you to have compassion.'"

### Life and Love

*John 13:35. If ye have love one to another."*

The essence of Christianity, it has been remarked, has been expressed by one of foreign birth who was struggling with the difficulties of the English language. Asked to parse the verb "to love," he gave the answer that this was the perfect tense of the verb "to live." Grammar may not justify the answer, but life does.

### Parables of Science

*Prov. 11:5. "The wicked shall fall by his own wickedness."*

Nothing can escape the eye of God. This fact may be so well known as to seem commonplace, while it is really so astounding as to be incomprehensible to our finite intellect. But science is continually accomplishing wonders that illustrate divine and infinite truth, and one of the latest of these was recently reported by the Associated Press in the newspapers. A network of infra-red and ultra-violet rays is thrown about a room or rooms, and so arranged that any interruption of the invisible beam passing from the grid glow tubes to photo-electric cells will instantly turn on lights in the room and sound a loud alarm. If desired, an arrangement of wires can carry an alarm to the nearest police station without the intruding

burglar even knowing that anything has occurred, thus enabling police to catch him in the act. "Simultaneously with the lights and the alarm, photographs of the prowler can be taken by a camera hidden in the wall, illumination for the pictures being created by the automatic discharge of the flash bulbs." This amazing discovery was announced recently by Dr. Phillips Thomas, research engineer of Westinghouse Electric and Manufacturing Company. Dr. Thomas says he has tested his device successfully, trapping himself and taking his own picture. The possibilities of this device, he says, are almost unlimited—the burglar could be tear-gassed, or made senseless by an odorless gas, or even shot by an automatically operated pistol before he even knows he is in danger. If men can provide protection so remarkable for one another, what a parable this is of the ceaseless operating yet invisible protection that God provides for those who trust him!—*From an editorial in the Sunday School Times.*

### Message from the Arctic Seas

*Psa. 139: 9, 10. "If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."*

When McClintock, far up in the frozen Arctic seas, came upon Sir John Franklin and his party, he found a boat load of human bones. That was all that remained of the heroic explorer and his gallant companions. No, there was something else. They found Bibles, too, in that little boat. And in one of those open Bibles were words marked and underlined, and they had to do with wings and the morning: "If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."—*The Christian Advocate.*

### Achievements of Dreamers

*Jer. 23:28. "The prophet that hath a dream, let him tell a dream."*

Some time ago it was my privilege to attend a dinner given in honor of Lorado W. Taft, the sculptor. There were perhaps a thousand guests present, and for two hours men and women arose in their places to pay tribute to that distinguished artist. When all had spoken, Mr. Taft was called upon to respond. He spoke somewhat falteringly and very briefly. In substance this is what he said: "Ladies and Gentlemen, I am rather abashed as I stand before you, for I fear that some of you are thinking that my head has been turned by the praise which has been given me in this room tonight. But, oh, if you could only get inside of me and know the dreams I have had through many years, and then compare, or rather contrast, with them the things which I have actually

created with these hands, you would understand that in spite of all that I have had to listen to this evening, I must forever remain humble." Ah, those dreams of Mr. Taft! How fortunate for America and the world that he had them! Sir Ramsey MacDonald spoke truly when he said: "There is no great human achievement but has been the result of dreams."—*Dr. Clarence P. McClelland.*

### Not Ended

*John 13:17. "If ye know these things, happy are ye if ye do them."*

The eminent Methodist minister of England, Mark Guy Pearse, lived to a ripe old age, and was vigorous and dramatic almost to the last. Toward the close of his active ministry, as he once read the Scriptures, he characteristically observed at the end of the chapter, "Here endeth the Lesson—no, I hope not!" The saintly man was hoping that the Word would find expression in action.

### Was This Consistent?

*Luke 11:42. "These ought yet to have done, and not to leave the other undone."*

One of the great indignations of my life was to find certain women in Christian churches in America who would give money and time to a foreign missionary society for work among peoples ten thousand miles away but who would not open the doors of their homes to students and persons of other races in their own cities, strangers and foreigners in America. What is the use of preaching Christ abroad when we deny him by such acts as these at home?—*From Pearl S. Buck in "Harper's Monthly Magazine."*

### Chief Wanted a Great Screen

*Psa. 121:6. "The sun shall not smite thee by day."*

In the heart of what is now the King Country lies the town of Taumaranui. Taumaranui means "a great screen." The upper reaches of the Wanganui river encircle the town, so also do hills that give it a stifling heat in summer time. A chief named Pikikotuku was dying in the heat of a breathless day. The hut in which he lay was unbearable. He gasped for air. He asked his warriors to build him a screen that might give him shade. They worked with feverish haste and made one of Toitoti, and flax, and manuka rods, and placed him beneath it, but it did not bring relief, and with the yearning word Taumaranui, "O for a very great screen," he passed into the beyond. That cry was never forgotten. It became the name of the place. The Jewish psalms declare that God is the great screen "when the heat of the terrible one is

against the wall."—*Dr. J. J. North, New Zealand Baptist College, in The British Weekly.*

### Zigzagging Wearies

*Jer. 31:9. "I will cause them to walk . . . in a straight way."*

A farmer arrived home in his yard after a drive in the pony-trap. His dog had accompanied him, and now lay panting, apparently exhausted. The farmer was asked: "Are you not ashamed to have caused your dog to run so far and so fast as to have caused such exhaustion?" The farmer replied: "T'aint the follering that has worn him out, but the zigzagging. To my ten miles he has done twenty, for there wasn't a gap or a gate but he had to go through it!" Following Christ will produce no weariness, but a zigzagging course certainly will.—*(M. H.) The Christian Herald (London).*

### Making Contact with God

*Eph. 6:6. "Doing the will of God from the heart."*

When the room is cold we take the plug of an electric stove and put it in the socket in the wall, and the room becomes filled with warmth and the glow. The whole power of the current at the central electric station is at our disposal for our need. Somewhere in our lives there is a live point, where by some act of faith or obedience we can make touch with God. The simplest way is to listen to our hearts as we think of Christ, and do what comes to us.—*Dr. James Reid.*

### Hannibal Crossed the Alps

*Isa. 55:4. "A leader and commander."*

"Our great and desperate need . . . is for the operative power of the Holy Spirit in the hearts of ourselves and all our people," said Bishop Titus Lowe in an address. He then added the following illustration:

"Two or three months before he died, Ferdinand Foch was making an address at the great military school in France. When they invited him to come, they thought he would tell about the Great War; and there was a large audience not only of students, but of other people who had come. Instead of doing so, Ferdinand Foch decided to talk about Hannibal, the Carthaginian general, and at the end of that rather spectacular address that day, Ferdinand Foch is reported to have said:

"Gentlemen of the military school, all that I have said in this hour is in order to come to this single statement: 'It was not the army which crossed the Alps, it was Hannibal!'"

### Witness or Weakness

*Acts 1:8. "Ye shall be witnesses unto me."*

A missionary in China tells of dictating to some Chinese students what they should write



in their Bibles as their Christian decision. The last line was, "And by His grace I will be His witness."

Some of his converts did not catch the word "witness" correctly. They understood the speaker to say "weakness," so they wrote in their Bibles, "By His grace I will be His 'weakness.'"

Have we written on the tablets of our hearts, "By His grace I will be His witness," or have we been guilty of misunderstanding the word "witness" and living as if it read "weakness?"

Let us face the issue squarely. If we are not witnesses for Him, then indeed, we become "weaknesses." The Chinese simply misunderstood. But there is no such excuse for us. We know that we should be witnesses for Him. If we are not witnesses we are "weaknesses."—*Onward.*

### When the Gipsy Heard the Negroes Sing.

*Ezek. 33:32. "A very lovely song of one that hath a pleasant voice."*

Making his first visit to the United States, as a young man, Gipsy Rodney Smith attended a church for Negroes in Philadelphia, and found about eight hundred colored people to-

gether for a communion service. He confessed that he "was greatly delighted and impressed by the singing of the congregation." His impressions were thus described:

"I shall never forget how they sang the hymn, 'Swing low, sweet chariot, coming for to carry me home.' It seemed to me at the moment as if the roof of the church must open and the chariot descend into our midst, the singing was so grand and yet so artless—as natural as a dewdrop. I shall carry the memory of that service with me into eternity."

### Christianity Has a Note of Singing Gladness

*Psa. 100:2. "Come before his presence with singing."*

When anybody sings it is an outward token of an inward happiness. Despondent people very seldom sing. When a man sings as he walks the country road it means that he has a heart at leisure from itself. When he sings while he is dressing in the morning, it means that he gladly accepts another day. And wherever Christianity has come, with its liberating and uplifting power, it has carried with it this note of singing gladness.—*Dr. George H. Morrison.*

## CHURCH AND SOCIETY

• J. J. PHELAN

### Life's Interrogations

*Luke 10:25. "What shall I do to inherit eternal life?"*

Ask *yourself* a few questions, an X-ray diagnosis of others will hardly save you. The question, "Where shall we all be in a hundred years from now?" looks like borrowing a lot of trouble—with some triple compound interest thrown in. Why not ask, "Why am I here at all?" or "Where am I now and why?" or better still, "What proof can I give to myself and others that my existence is not a liability to God and Society?" Perhaps we are now ready to consider life's greatest question, "Is Life Worth Living?" The word for "eternal life" and its equivalent "soul" and "spirit" is used several hundred times in the Bible. What a waste of ink and space, if no meaning?

### Outmoded Pulpitisms

*Heb. 12:1. "Throw off every impediment."*

A Christian minister can never be an Olympian god, seated upon a high and lofty ecclesiastical throne. The very term "minister" precludes him from craving a slavish and servile homage from abject and subject followers. He does not aspire to be the center and circum-

ference of every program. He will inspire and encourage others. He will use sparingly, the personal pronouns "I," "Me" and "Mine"—use cautiously the "We," "Us" and "Ours," and most liberally extol the "They," "Their's" and "Them" of OTHERS. Our Leader said, "Other sheep have I which are not of this fold." "The servant is not above his lord" in speech, act or thought.

### Jehovah's Mouthpieces

*Acts 24:25. "Felix trembled."*

Acid-test marks of a greater preacher! He who can interpret the best things of the world, whether of art, science, literature, religion and current events—into the thought, language and hopes of the "common people," yet in an uncommon way; and to subordinate his learning and experience to the matchless story of redemption as unfolded in Christ and Calvary. Anything else is but piffle and "sounding-brass."

### Constructive Patriotism

*Matt. 5:9. "Blessed are the peacemakers."*

Yes, a paci-fist has a fist, and he will use it in defense of his native beloved land. He is often maligned and misunderstood, largely,

because he will not dance to the music of the jingoist, chauvinist, war-lord and over-lord. His Lord is a very real "Prince of Peace." In derision he is termed a "passifist," inferring sloth and inactivity. But investigation will often prove that he is decidedly active, alert and wise in seeking to prevent rather than provoke war. He will stake his patriotism against any of the "hurrah" boys who would "cash in" on Uncle Sam's Flag with their bawling of other men's blood.

### Incarnation Truth

*I Jno. 3:8. "... to undo the devil's work."*

Some say that "the Lord is in everything." But we observe that they see Him "in" those things only in which they are most interested. We can't make Him the Senior Partner, nor Private Secretary of that ancient firm, "The Devil and His Works, Inc." Once Elijah was comforted by the angel, "but the Lord was not in the wind, neither was He in the earthquake, nor in the fire, but in the still, small voice" of a specially-revealed theophany, or veiled appearance. Goodness and evil are very distinct objective realities and entities. Christ came to "destroy the works of the devil."

### Hardened Eardrums

*Acts 28:27. "And they hear faintly with their ears."*

The terms "brain trust" and "train bust" may sound alike, but they are not synonymous—as yet. He, who can take a little more punishment, and without a whimper, ought to qualify as "a good sport." When an "irresistible force meets an immovable object" something happens. But we'll bank on the "irresistible" God anytime. The promise, "My grace is sufficient for thee," has never yet been rescinded nor modified. God pays His promises. He holds no moratoriums.

### An Unhurried God

*II Pet. 3:9. "... long-suffering to us, wants none to perish."*

The proof for the "existence of God" in 1935 is not to be found in a scribal scholasticism, a systematic and annotated theology, nor in a philosophical and metaphysical postulate. God is best known today through His patience and long-suffering. He must believe that the prodigal (whether individual, society or nation) will yet come home. In view of all the insults thrown into the face of Deity—the past 25 years in America—the great wonder is that an offended Being did not snuff us out. It could very easily be done.

### Doomsday Heralds

*Jno. 4:35. "Saying, 'Four months more and harvest will come?'"*

The world has had a lot of would-be, provided they could-be, prophets. They know the signs of the zodiac, the chart of the ages, millennial dawn, cataclysmic terror, books of the apocalypse, second-comings, gift of tongues and what not. These alarmists are now packing them in! Credulous laity are told that the "seven full years of plenty" will be followed by "seven lean years of famine." One may develop anything from a Prosperity or Disaster God premise. But why smuggle in Joseph and Pharaoh to smoke screen our sins?

### Codex Humanus

*Luke 10:26. "What is written . . . ?"*

Perhaps the alphabetical Federal Codes would work better, if they had more "D.D's" (Doctor of Debts) in them. The RFC could help a lot of U. B.'s, U. P.'s, M. P.'s, M. E.'s, and scores of other struggling and worthwhile churches. Church building debts and overhead operating expenses squeeze the joy out of religion. In these days of codes consult the Code of Hammurabi (Art. Hasting's Bible Dict.), the Mosaic Code and the "Sermon on the Mount" Code. They are not strangers, and have been a long time in the making.

### Industrial Democracy

*I Cor. 3:9. "We are fellow-laborers for God."*

That Grecian god (Demos) has had quite a kicking around. When 255 industrial concerns control 52 per cent of the industrial output; when 50 corporations control 80 per cent of the country's wealth; when one company controls one-half of the steel output; when another controls seven-eighths of the aluminum supply; when eight concerns control the anthracite reserves, while a half-dozen utilities control a nation's light, heat and power—THEN industrial democracy must be "playing tag"—"just around the corner."

### Foes of Idealism

*Matt. 12:34. "You brood of snakes."*

Some persons are never so happy as when they can take a "crack" and put a possible "crimp" in the Liberty Bell! But the chronic jibes of splenetic criticism have not yet silenced its clapper. From what does Liberty suffer most today? Is it the hymnist of hate, the professional flamboyant ballyhooer, the tabloid diatribe, the radical debunker, the unctuous apologist or the lethargic "Mr. Good Citizens?" Religion, church and education likewise have the same obstacles to contend with. Which is the more subtle force, a passive indifference or an active hostility?



### Social Myopia

*Matt. 15:14. "They are blind guides."*

Sixty-four leaders in church, school, state and business were asked: "What does the world most need today?" Thirty replied, "a good time;" twenty answered, "prosperity;" fourteen said, "more buying power." It is symptomatic of the age that the answers made no mention of the words, "religion," "church," "God," "Christ," "school" and "education?" Were the interviewed "pretty well fed-up" on popular brands of education and religion? Do the answers reveal a highly-developed social and religious conscience here? What are the world's greatest needs not wants? Discuss.

### Pecuniary Religion

*Matt. 20:21. "Grant that these my two sons may sit . . . right . . . left . . ."*

A college student is writing a thesis on "Democracy in Our Churches." He states: "I note duplication of the names of the same person or family in church positions. Do they possess special and unique qualifications of intellect, heart and spirit above their fellows? Or is it due largely to family, wealth or social

prestige? Or do persons often project themselves into "key" positions, mostly through "pull" and influence?" I observe many competent and available persons who are unharassed. May not even a pastor and church board have its "slate?" A convenient reply: "Brother, that's why we have schools. Continue your thesis and send along a copy. A study of democracy may reveal many things."

### Mental Static

*I Cor. 13:1. "... a noisy gong or a clashing cymbal."*

Some men's "talks" read much better than their reading "talks." Perhaps, this is why so many "big" and "strong" men, when they "get on the air," become so strangely silent and dumb. Lincoln once referred to a steamboat. It did not lack steam, but whenever the whistle blew, the engine stopped. Public men may learn much from the Man of Nazareth, who always said the worthwhile, and with majestic calmness and uncompromising firmness. In contrast, a mere mechanical gadget is always in danger of not only "stopping," but also blowing up.

# CHURCH NIGHT

### National Prosperity

*Prov. 14:34; Deut. 6:10-13*

Is Solomon's word true, "Righteousness exalteth a nation?"

"Perhaps," says the "practical" politician, "righteousness exalts a nation in the opinion of Heaven; but it has nothing to do with a nation's rating among financiers, in commerce, or in war. Where is the balance of trade? For what interest can the nation borrow? Those are the questions."

If the "practical" politician is right, the opinion of Heaven has no influence on the fortunes of the earth. But the "practical" politician is entirely mistaken.

Not all the gold in our banks is an asset so valuable as the reputation for national honesty. Though our army and navy were increased ten times, they would be powerless were we known as a cowardly people.

However fertile our valleys, men would not emigrate thither in such vast numbers were our government unjust and tyrannical.

An unrighteous people can transform into a desert a land once flowing with milk and honey. That is what has happened to Palestine under the rule of the Turk.

A righteous people can take the most bleak

and barren country and render it a glory and a power in the world. That is what the Pilgrims and Puritans did in New England.

It is no accident of geography that the Christian nations rule the world. The chief element in national prosperity is national character, and the chief element in national character is religion.

If this is true, is it not strange that we hear so little about religion in our legislative bodies, our political conventions, and our newspapers? When a new measure is introduced, should not the very first question be, "Is it right?" Not, "Is it in accordance with the law of the land?" but "Is it in accordance with the law of God?" Not, "Will it make us richer, more powerful?" Not, "Will it bring more votes to our party?" but "Will this measure have the blessing of God, which means all other blessing imaginable?"

There are men in our national councils who ask the right question first; but they are far too few. They are few, because so few of the voters ask the right questions first.

It is folly to expect our rulers to rise above the level of the people from which they spring. If our chief thought is for the party, for

prejudice, for national vainglory, for dollars and cents, theirs will also be.

And so let each citizen say to himself, "My country's prosperity depends upon me, upon my intelligent knowledge of affairs and men, upon the clearness of my conscience, the purity of my motives, the prompt courage of my obedience to the divine law. God help me to be a man, for my country's sake!"—*By Amos R. Wells.*

### Patriotism That Counts

*Text: Neh. 4:6, 12-18.*

"My country right or wrong, but right or wrong, my country." That famous saying is not patriotism. In the narrow view it seems to be patriotism, but it is not. Patriotism is the true service of our nation, such service as makes it a more righteous nation and enables it to serve more righteously all the nations of the earth. To confirm and support the nation in unrighteousness is to betray it. Loyalty to our country in wrong-doing is disloyalty. The nation is bound to suffer for it, to pay the penalty in weakness and judgment. A temporary flash of victory is no compensation for the long years of slow payment for iniquity.

True patriotism involves the doing of his political and social duty on the part of each man. The burdens are not rolled off on special burden-bearing classes. There will be a just division of labor. As in Nehemiah's assignments all had a share, so in the true state each man will render according to his ability and each man will receive according to his need. When men take their money and go off to enjoy it as the idle rich, or take their strength and go off and waste it as the idle poor, it is unpatriotic. The nation needs all that each man has to give, and he only is a patriot who takes hold and does his share of the nation's work and makes the interest of all society his own personal interest.

When true patriotism prevails a nation will be a unit. In time of great national crisis this is what happens. Sectionalism and class prejudice disappear. Each man puts the country first and the one common object unites those who having had not such commanding center of unity were severed. In Jerusalem the whole nation wrought as one, and the rulers were behind all the house of Judah. What we witness thus in the critical hour of war when the nation's life seems to be imperiled we need even more in the critical hour of peace when the nation's life is really imperiled. True patriotism is the spirit which unifies men in the service of the nation in the unexciting and unostentatious days.

The days when each nation claimed the right to assert its interests against all mankind and to prosper at the cost of others are passing

away. The true patriotism realizes that the interests which it must consider are the interests of all humanity. No nation stands alone any more. The prosperity of one is the prosperity of all and the sufferings of one are the sufferings of all. The new country is humanity and the citizen of the new day is the citizen of the world, who will act practically upon the long neglected word that God has made of one blood all the races of men. Our Lord was the true patriot and Paul followed him. Their eyes were upon all the ends of the earth and every man was their brother.

The larger patriotism will confirm and not destroy the smaller. We shall love our blood brother better for loving every man more. Our own lands will be dearer to us because we realize that the ground of the unity of humanity is also the ground of true nationalism. He who made us all of one blood is the same as he who appointed to each nation the bounds of its habitation. He is our nation's God because he is the God of all the nations, and he will be more and dearer to us when we have led all nations to know and love him as their God.

Who is your favorite patriot? Why?

Give some modern instances of patriotism.

Give an argument for the higher patriotism—human brotherhood.—*By Robert E. Speer.*

### The Secret of Greatness

*Text: Rev. 3:8*

A lecturer was describing England's greatness. He was telling an admiring audience the story of the African chief who asked Queen Victoria what was the secret of that greatness.

"This," he cried, "is the secret of England's greatness," as he pressed the button that gave the sign to the stereopticon operator to throw upon the screen a picture of an open Bible. Alas! the plans of men often miscarry. By an unfortunate error the picture that was flashed upon the screen was a picture of the "Dreadnought."

But the greatness and the destiny of a people are not determined by the size or the number of warships on the sea or in the air, *but by the way in which it solves its internal problems.* An unenlightened mass of human misery at the bottom of society is a weakness that neither army nor navy can overcome. This fact is being thrust upon us. The foundations of the earth are set in eternal justice.

That nation is strong that binds up its social wounds, that gives to the burdened toiler his due, that protects the helpless and the weak against the arrogant rapacity of the strong; that provides work for every willing worker, regulates commerce, enthrones equity, and gives an equal opportunity, from birth to death, to all. Why? Because the citizens of that country will be happy and contented.



Why cannot we learn from the nations of antiquity that went down, in spite of armies, before their own vices? A nation is not stronger than the happiness and contentment of her people. Spain, to name but one instance, has not suffered defeat upon defeat because her soldiers are less brave than the men that faced her battalions, but because she is burdened and heavy-laden with injustice within her own borders.

Happiness and contentment cannot be attained under injustice of any kind. They are impossible for multitudes under our present industrial system. Therefore the seeds of weakness are buried there. And they will grow.

This is the key to the situation—*justice*. The social problem is a terrible menace. Every earnest-minded man should study it sympathetically. Heroic efforts should be made *at the polls* to put men into power that feel the burden of the people's woes and that wish to ease that burden.

Injustice of any kind is an inherent weakness. Justice is God's kingdom, which must come, which is coming every day.

The old Victoria story is essentially true. The Bible—that is to say, justice—is the bulwark of the people, the secret of national greatness.—*Exchange*.

### Teaching Patriotism

*Text: Neh. 9:36*

The elements of patriotism, which are gratitude, unselfishness and responsibility, may be taught in the nursery before the child is able to comprehend any larger unit than the family to which he owes allegiance. Gradually, as through stories and pictures his horizon enlarges and he sees the family but a unit in the larger one of the town, and it dawns upon him that the town itself is but one among many other towns, all comprehended under the still larger unit of country, he may be taught in many ways his degree of relationship to and his allegiance to each. Long before the study of civil government is begun or that of history and geography has made much progress, the sense of devotion and service to country may be powerfully impressed upon a thoughtful child.

Gratitude and a sense of dependence must underlie all teaching of patriotism that does not lead to pride and partisanship. Even a small child can be interested to see that the breakfast roll and the knife and the spoon that he uses, and every utensil and article in the home, have come from the invention and toil of thousands unknown to him. Little by little, the sense of infinite obligation should be developed and the great debt of the past and to every land should sink into the sub-conscious-

ness of every child long before he sees many of its implications.

This large world conception, this sense of relationship to humanity, may easily accompany the development of the sense of special obligation to one's own country. Especially fortunate is a child who attends a public school and who finds the Italian or Irish schoolmate as quickwitted as himself. His daily experience will aid him to realize that God hath made of one blood all people upon earth, and that he is first of all a human being and secondly an American. This sense of our primary allegiance to the world, the largest unit, has been so slow of growth among the elders that it has been thought it impossible to teach it to children. The natural child is a democrat, and makes no false distinctions as to caste or social status until society teaches him them. He can be led to see he must love and serve America, not because it is the best country, though it may be that, but because he can do his tiny part in paying the great world of humanity, to which he owes everything, only by helping to make that section which is nearest him the best possible part of the world and at least pass on what he has received.

Not only will the patriotic father and mother recount the deeds of martial heroes, like Grant and Sheridan, but of the constructive heroes of peace, the Booker Washingtons, Jacobs Riises, the Beechers and Garrisons, as well. They will teach him that the man who, like Col. Waring, saved fifteen thousand lives by cleansing New York, is no less a hero than the man who killed as many of the enemy; that Mr. Folk in St. Louis, fighting corruption, Andrew D. White at the Hague, or the man who drains New Jersey swamps or irrigates Western deserts and makes homes for millions, may serve his country far more effectively than many a general who has devastated and laid waste the enemy's domains.

Not only is there need of this positive, constructive talk in the schools and around the fireside, but in the nursery stage there should be a careful watch upon toys and games. Tin soldiers, little swords and guns will not, to be sure, create a lust for gore and carnage, but they do turn the ghastly, terrible business of war into play and spread a glamour over it. As well give a boy a little scaffold and toy coffin, and let him play at hanging as to give him a toy cannon or a sword and not expect him to make light of killing. Not until the home and school teach that the ballot far more than the bullet is the patriot's power to serve his country, not until we honor civic heroes as much as military heroes, can we expect a nation of men who understand true patriotism.

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## BOOK REVIEWS

I. J. SWANSON

**MODERN DISCOVERIES WHICH HELP US TO BELIEVE**

By George McCready Price, M.A., Walla Walla College, College Place, Washington. Revell. 209 pp. \$1.50.

This is a defence and an exposition of the fundamentalist position regarding the old-time Christian beliefs that the Flood was universal, the creation of man directly by God, and not through evolution, etc. Dr. Price declares that science is moving towards belief in a universal Deluge, and the literal Creation back of the Deluge ruin. Dr. Price sets forth great numbers of objective facts which are on the side of the old-time Christian beliefs. He uses the method of question and answer throughout his book. He gives definite answers. He blinks no difficulties in the Biblical records, regarding the creation, archaeology, etc. You may not agree with his opinions, but you will agree that he is a scholar of repute. He may not convince you that he is right—but he will set you opening up questions that you thought closed. In addition to the questions already named, Dr. Price discusses, The Bible and modern progress, The alleged warfare between science and religion, Cleaning up the anthropoids, Charles Darwin and his times, Philosophy and religion, Writing world-history in advance, By their fruits, etc.

**THE SERVICE HYMNAL**

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This is an unusually sturdy and attractive collection of sturdy and attractive hymns, representative of the best of both the old and the new. The Table of Contents indicates a grouping of hymns according to the dominant thought of the hymn. One group is given the title of "Old Favorites" and will be found most popular. Quite unlike most hymnals, Descant treatment has been given countless of the hymns throughout the book. Both Psalter and other Scriptural readings have been given in the back of the book to provide, amply, for the program needs of the congregation. One of the outstanding Hymnals to appear within recent years.

**ECONOMICS AND THE GOOD LIFE**

By F. Ernest Johnson, Executive Secretary, Dep't of Research and Education of the Federal Council of the Churches of Christ in America; and Prof. of Education, Teachers College, Columbia University. With the collaboration of a group of consultants. Association Press, N. Y. 186 pp. \$1.75.

An able and timely book. It deals with the good life and economics, from the Christian point of view. It opens with a discussion of what the good life should include. The author maintains that it must include, at least, social security, opportunity (a capacity goal for everyone), a home, a vocation, and integration into group life. He examines the present economic system to discover how it accords with the good life, as he defines it, and finds our present economic system does not make the "good life" possible for very many. He concludes that "if our individualistic system of ownership and control of property is to continue, those who hold economic privilege must adopt a new attitude of intelligent social concern based on a long view of their own and their neighbor's interest." He holds that "the good life" can, and ought to, be developed within the framework of democratic government. He implies that such a government is the nearest to the Christian ideal. After stating this ideal, he enquires how it may be realized; shall it be revolution.

He critically examines the respective programs of the Communists, the American Workers' Party, and the Socialist Party. He quotes Mr. Lippman's (a conservative) opinion on the question of revolution: "Capitalism has become so complicated that private initiative is not sufficient to regulate it; the democratization of political power has made collective initiative imperative." This implies evolution, and not revolution. This seems to be Mr. Johnson's position also. Another important chapter deals with the problem of human nature. It is depraved? Or is it essentially good? Neither, says Mr. Johnson; but it is capable of reaching heights of un-



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U. S. A. Revell. 190 pp.—\$1.50.

This book is an answer to current criticisms of missionary work in all lands and among all churches. The author lists over fifty of the most important criticisms of missions, and answers them fairly and convincingly. Since Dr. McAfee has been connected in some form of official association with foreign missionary work for forty years, he is well qualified to answer these criticisms. Among the most serious of them are: Alliance with imperialism, arrogance of missions, Christianity alien to other people, Christianity not unique but one among many religions, fundamental differences among peoples make one religion impossible, impertinence of interfering with other religions, methods are static—not adapted to present conditions, missionaries should live like the "natives," missions unfit converts for the social order in which they must live, etc. Some of the criticisms are fair and come from friends of missions; they will be heeded, and mistakes corrected. Others are from hostile critics; they will be studied. All of the fifty-four serious criticisms are courteously and fully answered. Those which are valid will be heeded, no doubt, by the missionary societies. Dr. McAfee asks five questions regarding missions, which if answered "yes" make missions obligatory for Christians. Three of them we quote: (1) Is it the desire of Christ that His followers shall make Him known everywhere? (2) Do men everywhere need what Christ and Christ alone can give? Is Christ's Kingdom of God the only hope of the world in its total life, social, economic, industrial, and is the missionary enterprise a contribution to that hope? If these three questions are answered affirmatively, then missions must go on. A brilliantly written book, fair and convincing in argument, and with an inspiring passion to share the religion of Christ with all the world.

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found, he says, among primitive, as well as highly civilized peoples. It occurs, also, in all types of religion; it is for many a mode of life. The book is divided into two parts; the first deals with the nature of mysticism itself, and the second part deals with its explanation. He points out that mysticism is too often thought of in its secondary manifestations, such as locutions and visions, automatic writing, glossolalia, miracles of "fervent imitation," levitation, and stigmata. Dr. Bastide regards these phenomena as of secondary importance, and declares they have no value. He adds, "the great mystics have an obscure feeling that there is nothing in these secondary manifestations which is intrinsically noble or objectively valuable." He refutes the charge that mysticism is confined for the most part of developing personal piety and is not associated with social-mindedness. He points out that some great mystics have wrought nobly for social justice. This is the best book on mysticism that the present reviewer has ever seen.

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By Andrew Sledd, Ph.D., Prof. of N. T. Language and Literature in Emory University. Cokesbury. 239 pp. \$1.00.

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By F. W. Boreham. Abingdon. 288 pp. \$1.75.

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By Charles S. Macfarland, D. D., General Secretary Emeritus of the Federal Council of the Churches of Christ in America. Harpers. 284 pp. \$2.00.

The author has observed the Mexican situation throughout many years. In the Spring of 1935, he revisited Mexico and studied anew, on the ground, the conflict of State and Church. He also studied the economic status of the common people, and the brave attitude of the universities in standing up for both religious and intellectual freedom. He supplemented his own observations by interviews with leaders in State and Church, Catholic and Protestant; the President of the Republic, the Secretary of Foreign Relations, the Apostolic Delegate, the Archbishop, leaders of Protestantism, and labor representatives, etc.; and states what they said, in their own words. This is a factual account of the Mexican situation; the reader has, therefore, an objective basis for forming his own opinion of disputed questions. Contents: The State in Mexico; The Church in Mexico; Education The Heart of the Problem; The Conflict Between Church and State (three sides given: the State, the Church and the Mexican people); The Situation Among the Several Mexican States! Protestant Churches and Protestant Opinion in Mexico; and Political Trends and Tendencies: Their Influence on Religion. While changes in political control and consequent more liberal treatment by the State, have occurred since Dr. Macfarland published this book, it still remains one of the best descriptions and analyses of the Mexican situation.

**FINALLY: WITH PAUL TO THE END**

By John A. Hutton, D. D. 302 pp. \$2.50. Harper & Brothers.

The editor of The British Weekly gives us a detailed and illuminating study of Paul's conversion. He puts to the Apostle the question, "If you had only one thing permitted to you to say to your fellow men . . . what would you say?" In discovering that one thing Dr. Hutton leads us, by the winding roads along which Paul journeyed from Jerusalem to Rome, into the heart and mind of this great "Hound of God." A most worthwhile book, providing "preacher material," first of all, and also many suggestive preaching ideas.—P.

**BETWEEN TWO CENTURIES**

By Dana M. Albaugh. 240 pp. \$1.00 Judson Press.

In these days of "rethinking missions" this is a timely book. The recording secretary of the American Baptist Foreign Missionary Society tells simply and clearly the story of their work for a century in Assam, South India, Bengal-Orissa, and South China. Of immediate interests to Baptists, who are preparing to celebrate these centennials, it may be read with profit by all with interest in missions, especially by any concerned in the future of mission. Before deciding what is to be, it is well to know what has been done. The Baptists, no longer "a feeble folk," will not allow this glorious heritage to be dissipated.—P.

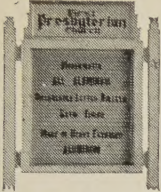
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By James F. Gordon. 256 pp. \$2.00. Fleming H. Revell Co.

A business man has written a book. It is not properly a novel, although there is a plot. There is a great deal of religion in it, although not the Christian religion, but perhaps it is. The philosophy of an old half-French Buddhist is in it, and the roar of New York, the jangle of Chicago, the somnolence of Philadelphia, and through it all, two souls finding the way of live and love. The reviewer read it at a sitting, and, in a world of Anthony Adverses, is grateful to Mr. Gordon. This book may be left on the library table for wife, daughter, sister to read.—P.



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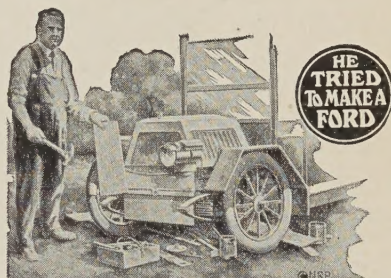
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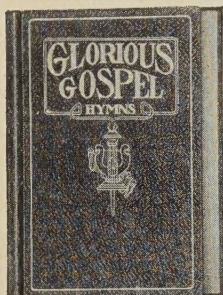
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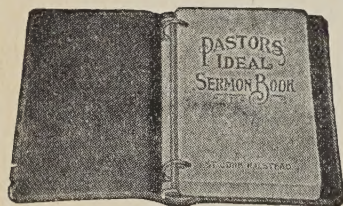
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## A GOD CENTERED FAITH

By Hugh Thomson, D. D., The Stone Lectures, for 1935. Revell. 189 pp. \$1.75.

The author is pastor of the Shadyside Presbyterian Church, Pittsburgh, Pa. He is one of the leading ministers of his denomination. He is also a widely known radio preacher. He states here, in modern and telling phraseology, his conclusions as to what he regards as "A God-Centered Faith," it is the testimony of the Reformed Faith to the Gospel of the New Testament. It will strengthen the faith and convictions of a great multitude who hold with him "like precious faith." He discusses "The Evangelical Experience, God; the Eternal Reality; The Church of the Living God; The Worship of the Reformed Churches; and Sovereignty and Social Justice." In the last named chapter, he raises new issues which are much debated today. Among them is the question whether social and industrial justice can be attained through humanism alone. Dr. Kerr thinks not. He holds it can only be secured through applied Christianity. "The Christian Church," he says, "will not get far with a program of social and industrial justice based only upon humanitarian motives. Humanism turns our hope for humanity to dust and despair." He is right! His whole treatment of the main topic is clear, unequivocal, challenging.

## CREATIVE CHRISTIANITY

By Shailer Mathews, Dean Emeritus, The Divinity School of the University of Chicago. Cokesbury, 167 pp. \$1.50. The Cole Lectures for 1934.

This book supplements the author's discussion in his Barrow's Lectures, Christianity and Social Process. While Dr. Mathews believes profoundly in the social gospel, he does not neglect the gospel for the individual. "Those of us," he says, "who believe that the gospel is 'the power of God unto salvation' for social situations as well as individuals, cannot fairly be accused of having been indifferent to moral evil or the need to regenerate individuals." He regards Christianity not as a philosophy but as a religion. He affirms that the creative message of Christianity must and does appeal to elemental human emotions, such as, that sin is a violation of the divine will; the individual becomes a person by proper social adjustments; and the Christian message of love is of creative value. The church is (or ought to be) the creative organ of the Christian religion. The church is a channel of divine grace. He describes Christianity as a social ferment. As to Christianity and culture, religion, he maintains, is enriched by the acceptance of new knowledge. Under Christianity in a Changing World, he discusses the moral problems of democracy; the family; Christianity and the problems of the machine age; the economic life of society, and Christianity in politics; and in international and inter-racial relations. This book is a keen analysis of these new social and world relations; and a powerful plea to use the creative forces of the gospel to build a new world.

## ETHIOPIA CHALLENGES

(Continued from page 555)

from them, I am reminded of the fierce resistance put up by those black Carthageneans against the invincible legions of Rome.

Then I note the restlessness among the millions of black all over Africa, and in Arabia and in India. And I note the question arising among the Mohammedans "Shall we allow these powerful white Christian nations to crush this little black Christian nation, just because it is black?" And the answer comes, "We will not!" Ghandi answers "No" as he calls upon his 375,000,000 followers to throw all their support to Ethiopia. Why? "Because," he says, "we are all colored."

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